

THE
London Christian Instructor,
OR
CONGREGATIONAL MAGAZINE.

No. 42.]

JUNE, 1821.

[Vol. IV.

MEMOIR OF THE REV. EDWARD WILLIAMS, D. D.

(*Concluded from page 234.*)

In consequence of Dr. Williams's continued and laborious application to study, and to the numerous avocations that devolved on him in his capacity of tutor, his health was greatly injured, and his valuable life apparently shortened. His last visit to Wales was soon after one of those attacks of inflammation of the lungs to which he was liable. On that occasion, he attended a meeting of ministers at Denbigh, and preached from Heb. ii. 2, 3. — "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" After returning from the chapel, many of his old friends came to express their gratification in seeing him once more in his native place. While the tears started from his eyes, he very slowly answered, "I am glad to see you all. About three months ago, I thought I should never have seen any of you on this side the grave. But, even at that time, I experienced abundant comfort and support in the great salvation." One of the company observed, that it was matter of praise, that the Lord had spared him so long, and had so eminently used him for his glory." "Yes;" he replied, "and I desire to spend and be spent in his service; but when I think of my great infirmities, I wonder that I am permitted to do any thing in his glorious cause. However, I hope to be found faithful till death." "These words," says

CONG. MAG. No. 42.

one who was present, "made such an impression, that I believe there was not a dry eye in the place."

On the 18th of Nov. 1812, about three months previous to his own decease, he was called to Worcester, to preach the funeral sermon of his lamented friend, the Rev. George Osborn, minister of Angel Street Chapel, in that city. This mournful service he performed with peculiar solemnity and affection. In the month of February, 1813, he experienced a violent bilious attack, which proved his last sickness—to him the messenger of mercy, which came to call him from his labours to receive an everlasting reward. Previous to his departure, he had been unable to preach, or deliver his stated lectures to the students, for about four or five weeks, though not confined to his bed more than two days. His disorder increased at intervals, until at length nature was exhausted. His dissolution, however, was wholly unexpected; for, on the very day of his death, one of the medical gentlemen expressed great hopes of his recovery; and, about half an hour before the mournful event occurred, his physician thought he would pass a comfortable night! But no sooner had he left the house, than symptoms of dissolution began to appear. The alarm was instantly spread—the students assembled for prayer—but soon found that the spirit of their tutor had taken its flight. This happened on Tuesday evening; the 9th of March.

O o

The following account of his last hours and expressions, was written by his highly respected colleague in the academy:—"After a violent attack of pain on the Wednesday, which continued for fifteen hours, his strength was so exhausted, as scarcely to admit of speaking. He said, however, that his mind had not abated its vigour, and 'that he was happy in God; but could not talk.' To a friend, he exclaimed, 'I am in the hands of a sovereign God, who will perfect that which concerns me, and mine, and the church, and all his.' At another time,—'I have been for a short season employed about personal concerns, but now I find my soul all engaged about the interests of the church, and God's public glory.' It was remarked, 'Paul could say, for me to live is Christ, and to die is gain.'—'Yes,' he rejoined, 'and for me, as well as Paul, to live is Christ, and to die is gain.' On the last day, he observed, 'I know not how it is, my mind has ceased to work; it is at rest to-day.' 'That,' said his dear partner, 'is what we wanted; now I have some hope.' Alas! it was fallacious. The tide of life was fast retiring, and, by ten o'clock, it ceased to be. The change was so gradual, that it could not be said precisely when he breathed his last, and only a slight movement of the eye declared what had transpired. He spoke within half an hour of the sad event, and was perfectly sensible."

His funeral took place on Thursday, the 18th of March. The mournful solemnity was wholly under the direction of his munificent friend, the late Joshua Walker, Esq. The students, with the family and deacons of the church, followed their lamented tutor to his long home. The body was interred in the chapel, at the foot of the pulpit. The Rev. James Boden, of Sheffield, delivered the

funeral oration to a numerous auditory, who had collected from various places and from a considerable distance, to testify their respect for the deceased, and to mourn for the loss of so valuable a minister of Christ. His funeral sermon was preached on the following Lord's-day, by the late Rev. Mr. Lambert, of Hull, when the concourse of strangers was very great. A sermon was also preached at Queen Street Chapel, Sheffield, on the same affecting dispensation, by Mr. Boden; another at Nether Chapel, in the same town, by the Rev. Joseph Gilbert, then classical tutor in the Academy at Rotherham, and by several other ministers in different parts of the kingdom.

We shall now present our readers with the testimonies borne to the character and talents of Dr. Williams, by several most respectable individuals, who had the best opportunity of knowing and appreciating his excellencies. The Rev. J. Lewis, of Newport, many years tutor of the Academy at Wrexham, thus expresses his opinion of Dr. Williams's character: "I do not think that there is, or that there has been, a man that so drew my attention, or with whose character I am better acquainted. I had many opportunities of conversing with him, and of observing his temper and conduct in his family, in the academy, in the church, and in the world." He then transcribes a passage from his memorandum book, penned on hearing of the Doctor's decease, in which he calls him "a man whom he esteemed above any other man on earth;" "because," he adds, "I believed, and still believe, that he was the wisest, holiest, most uniform, sincere, prudent, and diligent man, I was ever acquainted with." "This," he continues, "was the language of my heart then, and it is so now."

Mr. Montgomery, the editor of the Sheffield Iris, closes his ac-

count of Dr. W. in the following manner: "Though possessed of general literature and science, in a very unusual degree, theology was his darling pursuit. Hither he bent his chief energies; and with how much success, his numerous important publications will best testify. His memory will live to the latest posterity, but will be peculiarly cherished by all who were intimately acquainted with him, and especially in the hearts of those ministers and students, who have had the benefit of his instructions."

As a CHRISTIAN, Dr. Williams was eminently distinguished by that grand principle of religion—the love of God. He had attentively studied the scriptural delineations of the divine character, and was captivated by its transcendent beauties. The whole of that character was regarded as infinitely lovely. The holiness, the perfect rectitude of God, he dwelt upon with devout and affectionate rapture. Ascribing to Deity nothing but good, he experienced the most heart-felt complacency in meditating on his nature; and as "out of the abundance of the heart the mouth speaketh," whenever he expatiated on the attributes of the great Jehovah, especially as illustrated by the cross of Christ, his whole soul was alive to the heavenly theme. By this powerful principle of divine love, he was irresistibly led to an imitation of its glorious object; and his benevolence became great and diffusive. As he had opportunity, he was anxious to "do good unto all men, especially, to those who were of the household of faith." The immortal interests of mankind occupied his chief attention. Having learned, by the grace of God, to estimate, at its proper worth, the salvation of his own soul, he knew how to value the souls of others; and whilst he mourned over the desolations effected by sin, his zealous efforts were directed

to the recovery of those, who were "taken captive by the devil at his will." His *humility* was truly remarkable. It was the result of self-knowledge. A practical sense of the infinite disproportion which exists between God—the self-existent, the independent, the immutable, and the most exalted creature, was constantly cherished in his breast. As the sentiment occupies so conspicuous a place in his writings, that "all good proceeds from God, and all evil from the creature;" so it was wrought into the whole texture of his thinking. How deeply this idea impressed him, was evident to all who witnessed the peculiarly devotional manner in which he presented his adorations at the footstool of the divine throne. "In his character," says Mr. Lambert, "*humility and meekness* were most remarkable and engaging features, and he would frequently dwell upon them, as exemplified in the Saviour, whom he closely followed. *Integrity*, and a sacred regard for truth, were conspicuous in every word and action. He would often say, "We must please men only for their edification." He set no value on life for its own sake. He had a strong conviction, that he lived only for the church of God; though in private life none could be more amiable and affectionate. Always employed for God, his mind became more ardent as his life drew to a close. His spirit seemed almost disembodied, even before the angel of death had fulfilled his fatal commission. "I think," said he, "I shall not continue much longer with you, for I feel a growing attachment to another world." Indeed, the prevailing disposition of his mind was—"I am ready to be offered up;" and he could say, with emotions of holy pleasure, "The time of my departure is at hand." Many of those who now hear me, can well remember the

deep and impressive solemnity with which he pronounced these words from this pulpit, when a few months ago, he was called to leave you, to perform the same sad office for a brother minister, as that to which I am now appointed. The sublime and affectionate overflowings of his heart towards his students, church, and congregation, created a kindred tenderness in the minds of his audience, and caused them to welcome, with peculiar satisfaction, the season of his return—alas, how soon to be succeeded by his death!"—The *natural temper* of Dr. Williams was so subdued, and chastened by religion, that, if any man could "be angry, and sin not," it might be affirmed of him. His mildness, patience, and self-control, were highly exemplary. Whenever any thing occurred that was calculated to grieve him, he never acted with precipitation; but examined the affair with a cool and sober judgment, and never showed his displeasure until he plainly saw that there was sufficient cause for it: and then, he could not only pass by a fault, where he had reason to believe that reproof was properly received; but he also knew how to forgive an injury, and to "overcome evil with good." His *disposition* was very humane and tender. He was always ready to make every requisite allowance for the different constitutions and associations of mankind. When, therefore, he felt it his duty to animadvert on what he conceived to be improper in others, he did it in a mild and affectionate manner,—“in the spirit of love and meekness.” Of this, the following anecdote may serve as an illustration. He was once travelling in a chaise with a serious friend, in company with two ladies, who were both great talkers, but especially one of them. After the first stage, the more loquacious of the two was left

behind, while the other rode on with the Doctor and his friend. She, finding but little interest in their conversation, began to complain of the loss she had sustained in parting with the other lady, of whom she spoke as a most entertaining companion. Upon this, the Doctor turned to her, and pleasantly said, “I assure you, Madam, I like you better than her.” Seeming much gratified with the compliment, she replied, “And pray, Sir, why do you like me better?”—“Because,” said he, “of the two, I think you talk rather less.” Many, indeed, were the instances of reproof, kindly administered by him, in which the story of the lancet concealed in the sponge, was well exemplified.

“As a MINISTER,” says Mr. Hawksley, “the most estimable qualities attached to the character of Dr. Williams. His sermons were *strictly evangelical*. He never forgot that he was a servant of Jesus Christ. As such, the grand peculiarities of the Gospel, formed the distinguishing topics of his public addresses. He preached ‘Christ crucified,’ as the only scriptural basis of a sinner’s hope,—as ‘the power of God, and the wisdom of God.’ He turned, with holy loathing, from that ministry which veils the superlative glories of the Redeemer in general representations, and studied ambiguity. He was *comprehensive*; he had carefully studied the nature of the sacred office, and, like a ‘faithful and wise steward,’ was anxious to give to all classes ‘their portion of meat in due season.’ He felt that it is one important design of the Christian ministry ‘to edify the body of Christ.’ He was not, therefore, afraid or ashamed to dwell upon the privileges of true believers. He animated to zeal and to good works, by a practical application of the motives of Christianity; and, in brief, adapted his instructions to all the intricacies

and variety of Christian experience, and to all the vicissitudes of human feeling; yet, in his attention to the righteous, he forgot not the wicked. He 'shunned not to declare the whole counsel of God.' Whilst, on the one hand, he refrained not from enlarging on the boundless love and mercy of God, through an unwarrantable and timid apprehension, that some might 'turn the grace of God into lasciviousness;' on the other hand, he pitied the ignorance and the petulance of those, who represent a close and animated appeal to the consciences of sinners, as incompatible with the sovereignty of grace, and as inapplicable to the impotent circumstances of man. He had not so learned Christ. Zealous as he was for the doctrines of grace, he was too well versed in the nature and grounds of moral obligation, to neglect the most earnest addresses to the minds of the guilty." "Without an intended reflection on any of my brethren in the ministry," says Mr. Lambert, "I may venture to say, that few churches, if any, had such a pastor, so eminent for extensive knowledge, deep experience, and profound discoveries into the treasures of divine truth. As far be it from my design to flatter the dead, as to reflect upon the living; but I doubt not many will bear testimony to the truth of what I here affirm, that truly he was 'a master in Israel.' This pulpit, where I now stand, these walls by which we are now surrounded, and all present, who once were his stated or occasional hearers, have been witnesses to the purity, the sublimity, and, I would hope, the profit of the discourses he delivered from this place. You then saw the man, and more than the man,—you saw into his very soul, and you were astonished at the invaluable stores it contained. You had the evidence in your own consciences, that he came forth from

God, that he had been with that all-wise Teacher before he came out to you, and that God was with him of a truth, while engaged in ministering to you. His word came to you 'in power, in the Holy Ghost, and with much assurance.' His mind had not been cast in any ordinary mould, and at seasons the truths on which he enlarged were exhibited in such clearness of speech, and with such demonstrative evidence and conviction, that like the hearers of his divine Master, you have been compelled to say, surely never man spake like this man. It was not, however, novelty which his laborious mind sought after, but truth. He was, indeed, a man of God, wholly devoted to his service, and decided for the honour of his cause, and the glory of his name. Never did any man pray more ardently, study more diligently, more unweariedly pursue, or handle divine truth more honestly than he did. He loved it, sought it night and day; it was the very food of his mind, and the rejoicing of his soul."

It is frankly acknowledged, that in certain popular attractions, he did not excel. He wanted that strength and compass of voice, and often that energy and vivacity, which are in a great measure natural properties, and which his constitution did not admit. The florid and rhetorical style he never attempted; but whatever were his defects, his delivery was neither ungraceful, nor ill adapted to secure the attention of his audience. Serious Christians, who sought instruction and improvement, however humble their capacity, were edified and happy under his ministry. Of this there need be no other proof than the gradual and continued increase of the two congregations, at Oswestry and Rotherham, both chiefly composed of country people. With them alone he continued long enough to be

known and appreciated; and their flourishing state, when he left them, shows that his ministry was well adapted for general instruction.

Considered more particularly as a PASTOR, his conduct in the management of church affairs, was eminently distinguished by *prudence*. He never took the responsibility of any measure wholly upon himself, but always acted in concert with those who bore office in the church. By this means, whatever proposition he had to bring before his people, was invariably supported in the most eligible manner, while unanimity and peace were more effectually secured.

At a certain place, some of his hearers, who were hyper-calvinistic in their sentiments, were not wholly satisfied with his applications and addresses at the close of his sermons; they considered him as more than half an Arminian, and deputed one of their number to expostulate with him. This person consequently waited on the Doctor, and after a suitable apology, informed him that some of his friends were grieved to hear him make use of certain expressions, that appeared contrary to sound doctrine. He very mildly requested that those expressions might be mentioned. "Why, Sir," it was observed, "you frequently say, 'You must believe,—you must repent.'" After pausing awhile, the Doctor replied by merely quoting the words of our Lord to Nicodemus, "Marvel not that I said unto thee, ye *must* be born again." This was done in so grave and serious a manner, as to render any further defence unnecessary.—His conversation was truly interesting and instructive. His words were always seasoned with grace, and calculated to promote serious impressions on the mind. The increase and prosperity of the church were his constant care. He en-

deavoured to promote social religion by every proper means; and it pleased God, in a great measure, to crown his exertions with success. He manifested his *affection* by alleviating the sufferings of the poor, comforting and advising those who were in trouble, assisting the weak, and instructing the ignorant, as one who felt the most tender concern for their best interests. The people of his charge, and especially those in whose conversion he was instrumental, will long remember his faithful attention, and pronounce his name with gratitude to Him, who gave them a pastor so much after his own heart.

Of Dr. Williams, as a TUTOR, it has been observed, that he was singularly adapted for the discharge of his high duties, being *possessed of very ample and suitable stores of knowledge*. "There was no important subject, connected with divinity," says one who had enjoyed and valued his instructions, "that he had not made his study. He was, in every sense, a deep divine. He had brought his various literary attainments to bear upon the noblest of all sciences, and had consecrated his rich mental stores to the explication and establishment of the truths of God. He was deeply interested in the religious prosperity of his students. He was well aware that the heart is the seat of character, and that from it proceeded the many mischievous errors, which have infected the church. To the state of their own hearts, therefore, he ever directed the devout attention of those who were engaged in theological pursuits. He never forgot that they were designed for the *Christian ministry*; that they were soon to be called forth to preside over the churches of the Redeemer." "He was candid, patient, and attentive," says Mr. Gilbert, "even to admiration. Averse from all peremptory and

dictatorial methods of instruction, his language was argumentative and affectionate. Thus while he informed their minds, he won the hearts of his pupils; and, while by kindness, and powerful reasoning, he made them captives to the truth, he taught them, too, by his example, to achieve the rarest of all triumphs,—to ‘rule their own spirits.’ On all occasions he practised a most rigorous self-control; for, though of quick susceptibility by constitution, yet I never saw his temper moved, nor ever heard him speak an angry word. By opposition, from whatever quarter it might proceed, no other feeling was excited, than desire to correct mistakes, and lively zeal to propagate the truth. He was always ready to advance the interests of his pupils, and freely offered his advice in every case of difficulty. And what stamped his counsel with peculiar value, was, its being the result of close attention, and the friendly, patient exercise of a clear and strong judgment. Such a guide was indeed a father. As such many have bathed his honoured dust with tears, and, as such, his memory will be ever cherished by all whose studies he directed. How natural for such to exclaim, with the prophet, ‘My father! my father!’ How many, no strangers to the prophet’s sorrow, will adopt his language? But by none with greater emphasis of grief can it be uttered, than by him who now addresses you. No one owes a greater debt of gratitude. While anxiously engaged in the pursuit of truth, that God who hears when in our trouble we call upon him, directed to this his favoured servant, who resolved my doubts, and freed me from perplexity; he marked the path to clearer understanding, and pointed out the devious ways where thousands turn aside to error. He conducted to the tree of knowledge, and taught me how to pluck the

soul-invigorating fruit.” But, as it is observed in the same discourse, “his gentle virtues were no less endearing, than was his superior intellect commanding. No man ever possessed a mind more generous, or more sincerely desirous to promote the welfare of those around him.” Such he was invariably found by the students under his care, being a father and a friend to those who were at all worthy of his esteem.

Considering him as a WRITER, Mr. Lambert speaks of him in the following terms: “He was truly a bright star in the church’s firmament; and in him we have seen to what attainments in knowledge the human mind is capable of advancing, when meditation, prayer, and perseverance, are succeeded by the guidance of that divine Spirit, whose office it is to lead into all truth.” The Eclectic Reviewers* observe, that, “with a mind singularly penetrating, capable of forming the clearest conceptions, uninfluenced by mere human authority, ever employed in research, inflexibly attached to truth, unruffled by passion, and not to be diverted from his object by extraneous circumstances, he could pursue a train of reasoning to its remotest extent, with little hazard of failure in logical accuracy. Unfitted, perhaps, to wander in the fields of fancy, and contemplate unreal objects, his great delight was to study actual existencies, and to form correct notions of their properties, relations, causes, and effects. Aware of the different sources of error, he was ever upon his guard; particularly as to the ambiguities of words, and the imposing influence of customary phrases. The powers of his mind were employed on things rather than terms, and till he had completely grasped, and rendered secure from change of attitude, the first principles and chief topics

* Vol. 1, New Series, p. 32, 33.

of any designed treatise, he did not proceed a step. He cannot easily be detected in the common fault of attaching to an important term more at one time than another, or in admitting the slightest diversity in its application. Whenever for a moment we have suspected incorrectness in his arguments, a reference to his definitions, by convincing us of some unperceived associations, has rendered what before appeared obscure, clear and convincing. With such a guide, we may enter with confidence and pleasure upon paths, where not a few, and those of no vulgar name, have found themselves bewildered." Mr. Hawksley conceives, that "his various compositions unquestionably rank amongst the richest treasures of the Christian church;" and adds, "Whoever wishes to find the doctrines of the Bible, and of the reformation, vindicated, with convincing evidence, from the foul aspersions of bigotry and prejudice;—to receive a satisfactory reply to the numerous objections which ignorance and disingenuousness have urged against the peculiarities of the Gospel;—to behold 'the ways of God to man' justified, on scriptural and rational principles;—let him turn, with avidity and devotion, to the notes on Doddridge and Edwards; to the "Defence of Modern Calvinism;" to the "Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace."—"His chief aim," says Mr. Gilbert, "was to discover and display the harmony of Scripture truth; and how he has succeeded, those who have studied his writings, need not be informed. Theological science, already so highly indebted to the productions of his pen, would, there is reason to believe, have received, had he lived, still larger and richer contributions. Many works of moment to the cause of Christian

truth were yet in contemplation, and so fully embraced in the grasp of his own designs, that they would easily and speedily have been accomplished, had his days been lengthened. Nor let it be imagined, that these were merely curious and speculative. They were such as tended directly to improve the heart. No man was ever more averse from useless inquiries and vain projects. Every thing in religion and morals was regarded by him with an immediate view to its appropriate end; and that alone which humbled man and honoured God, could win his approbation. Indeed so elevated and spiritual was his mind, that nothing could give it pleasure, which did not rise to heavenly objects; and so devoted was his heart to duty, that nothing was esteemed but what directly led to holy practice. It was his firm persuasion, that obedience was the path to knowledge, and that inquiries after truth, could only be successful when conducted in the spirit of devotion."

A few months after his decease, the ministers, who had been educated at Rotherham, moved by an affectionate regard for one of the best of tutors, entered into a voluntary subscription for the erection of a monument, in the chapel at Masbro', which was accordingly effected. The just record of his worth and virtues, which this monument exhibits, is from the classical pen of Dr. J. P. Smith, of Homerton.

The students in the academy, at the time of his death, many of whom had nearly finished their studies, were also equally forward to testify their respect, by causing a valuable portrait of the Doctor to be executed from the family picture, by C. Allingham. This they presented to the Institution, as a memorial of their respect for the memory of Dr. Williams.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE SCRIPTURAL IMPORT
OF THE TERM OFFENCE.

"Wo unto the world," said our Lord, "because of offences." And an offence, in the sense which the word commonly bears in the sacred Scriptures, is not something which awakens the displeasure of an individual; but which either actually leads, or has a natural tendency to lead him into sin. Hence our Lord addressed Peter, "Get thee behind me, Satan, thou art an offence to me," i. e. as though he had said, if it were possible for the Son of man to be tempted to forsake the work in which he is engaged, your conduct has a tendency to cause his withdrawal. Persons of an irritable temper are apt to be offended at every trifling circumstance which runs counter to their inclination. These, however, are not the offences to which our Lord alludes, in the passage just quoted. To constitute any thing an offence, it is, by no means necessary that it should be unpleasant to the feelings of an individual, and so excite his displeasure; for a temptation to sin may be agreeable rather than the contrary; nay, a temptation must be agreeable when it prevails, or it could not prevail at all. It presents an inducement to gratify a passion or propensity, which requires much self-denial to restrain; so that, when the voice of conscience and principle is silent, it appears adorned with resistless charms.

An offence, in the sense in which the term is used by our Lord, is something which has a tendency to lead to the commission of sin, because it bears the character of sin itself. It is very possible for persons to stumble, and fall over things which are in themselves good; and in this sense *He* was an offence, for it was predicted of him,

CONG. MAG. NO. 42.

that he should be for "a stone of stumbling, and a rock of offence to both the houses of Israel." But of the Jews it may be said, that the real cause of their fall was not Christ, but the prejudice and carnality of their own minds. *We* may also prove an offence to our fellow-creatures, by the faithful discharge of our duty towards them. By "holding forth the word of life"—by unfolding their danger while they remain ignorant of God, and careless about eternity, we may be the innocent occasion of exciting much sinful displeasure, and of strengthening their antipathy against the truth of God; but in this case also we must trace their sin to that "carnal mind," which is "enmity against God."

Such being the meaning of the term, we must place in the rank of offences, all displays of a spirit contrary to the Gospel of Christ—all unkind, and passionate, and hasty words—all impure, profane, and irreligious conversation. Every violation of the law of God, in short, which comes under the notice of our fellow-creatures, is an offence in the sense in which the term is used by our Lord, even though it should not lead them into sin; since it is sufficient to constitute it an offence, that such is its natural tendency. If the grace of God preserves those who witness our misconduct from being polluted by it, it is a cause of thankfulness; but it does not lessen the amount of our guilt.

By saying, however, that an offence is something which is itself sinful, I do not mean to affirm, that an action which, in certain circumstances, might be indifferent and innocent, may not become loaded with all the guilt of an offence. It is perfectly manifest, on the contrary, that it may. But

P p

then it becomes sinful by being the occasion of sin in others. With regard to the eating of meats offered in sacrifice to idols, the apostle, when writing to the church at Corinth, said, "But meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse." Abstracted from all consideration of the effect, which their eating might produce upon their brethren, there was nothing, it appears, to render it improper for them to partake of such meats. But since they could not do it without inducing some, with conscience of the idol, to imitate their example, and thereby defile their consciences, the whole affair assumed a different aspect. It would have been sinful in them to do it in these circumstances. It would have been a violation of the law of Christian love; and, therefore, the apostle said, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." And, at the end of the chapter, he adds, "Wherefore, if meat make my brother to offend," i. e. to sin, "I will eat no meat while the world standeth, lest I make my brother to offend."

The following general principle may be deduced from this case, viz. that we are required to abstain from every thing to which duty does not impel us—even from those things which would be allowable, abstracted from all consideration of their consequences—which would lead others to commit sin, or expose them to the danger of committing it.

The statements which have now been made, may lead to a decision with regard to the lawfulness of some things, concerning which there is considerable difference of opinion amongst professed Christians. I allude now particularly to the subject of amusements. It is well known that there are amusements (I do not specify any,

because my object is rather to elicit principles, which the reader may apply according to circumstances,) deemed by many improper, while others again consider them perfectly innocent and harmless. Now if I should grant that it is a difficult thing to prove their abstract criminality, I would still say to an individual, disposed to indulge in them, "you may be perfectly persuaded of their innocence—you could gratify, it may be, your taste and your feelings, without defiling your conscience. Remember, however, that this is not the case with all. There are those who regard them as improper, and who could not indulge in them, without bringing a burden of guilt upon themselves. Till you are sure, therefore, that by this gratification of your taste and feelings, you would not expose them to the danger of acting contrary to the convictions of their conscience; you are bound to adopt the resolution of the apostle; the law of Christian love is imperative upon you to refrain from these amusements, and to let them alone, lest you cause your brother to offend."

In this world "it must needs be that offences come," not that they are to be traced to any divine decree, or that they are the result of divine influence. "Let no man say, when he is tempted, I am tempted of God." The implication of these words is, that, considering the depravity of the human heart—the prevalence of temptation—the cunning, and malice, and power of the enemy of souls—considering the weakness and remaining corruption of the people of God themselves, there is a moral certainty that offences will come and abound, that many will be led into sin themselves, and prove the tempters and occasions of sin to others. This is the certain result of the present lapsed and infirm state of human nature.

There is, moreover, a moral necessity for it, that "they which are approved may be made manifest;" that their faith and steadfastness may be conspicuously displayed; yet this does not excuse the offenders themselves. They fulfil the devices and desires of their own hearts, and the guilt of their conduct is exhibited in a very striking manner, by the way in which our Lord denounces against the world on account of it. His language, indeed, is very remarkable. A philosopher, surveying a nation, the inhabitants of which he deemed objects of commiseration, would perhaps say, Wo to that country, for its wretched population have not the knowledge of those arts and sciences which elevate and embellish their possessors; the night of intellect broods over the land! A statesman would pour forth his woes upon it, on account of its defective and miserable form of government; it has no exchequer, no revenue, no fleets, no armies; it makes no figure in history, nor is it ever likely to arrive at so envied a distinction! A man of pleasure would add, Wo to that land! for no places of public amusement are to be found in it! The inhabitants have no methods of killing time! no ball-rooms, no theatres, no card-tables and parties! It would be impossible to exist within its borders! But God says "Wo to the world because of offences." It is not ignorance, it is not weakness, it is not poverty, it is not the total destitution of those arts which tend to adorn, and those conveniences which promote the comfort of the human race, which draws down upon the world the denunciation of heaven; it is the sins of its inhabitants; it is the moral pollution by which it is disfigured and disgraced! This is the blot, although it should be overlooked by philosophers and statesmen, upon which the eye of

God fastens, for sin is that abominable thing which his soul hateth.

How careful, then, should Christians be lest they prove a stumbling block in the way of others. That offences should come by the avowed enemies of religion is by no means wonderful; but surely better things might be expected from the people of God. To see them commit sin, and prove thereby the occasion of sin in others, is lamentable in the extreme. It is an ungrateful and a base return for the rich communications of divine mercy to take the work of Satan into their hands, and allure those whose souls they should love as their own into the path that leadeth to destruction! Can we wonder that our Lord should add, "Wo to that man by whom the offence cometh?" Is it possible for a Christian not to shudder as he reflects that by a single trespass on his part, he may augment, to an incurable degree, the prejudice of others against the Gospel, and thus prove the proximate cause of their final condemnation!

If the language of our Lord produces upon us its full and appropriate effect, it will lead us to abstain most carefully from every thing which might expose us to this danger. It will constrain us to avoid every appearance of evil; to "mortify our members which are upon the earth," to "crucify the flesh, with its affections and lusts." It will not allow us to consider it a light thing to cause a brother to stumble, if he should not stumble into perdition. It will not permit us to say with bitterness, "Why should we be restrained from indulgences which all know to be innocent, on account of the ignorance or imbecility of others?" It will teach us, on the contrary, that it is imperative upon us to sacrifice every thing which might prove to them an occasion of sin.

"It must needs be," said our Lord, "that offences come: but wo to that man by whom the offence cometh. It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Wherefore, if thy hand or thy foot offend thee," i. e. prove to you the occasion of sin, "cut them off, and cast them from thee." Hesitate not to sacrifice every thing that proves a stumbling-block, whatever pain it may cost you. Avoid those pursuits, debar yourselves of those pleasures, mortify those desires, relinquish that society, which would cause you to offend. Seek not distinction and pre-eminence, if it is in danger of inspiring vain-glory; pursue not wealth, if it is likely to awaken pride and covetousness; count every thing loss which is injurious to your precious and immortal souls; and reckon nothing gain but what is calculated to promote their welfare.

The language by which this exhortation is enforced is most solemn. "It is better for thee to enter into life halt, or maimed, or blind, rather than having two hands, or two feet, or two eyes, to be cast into hell-fire;" words which clearly imply, that if the foot, or the hand, or the eye, which causes us to offend, be not sacrificed, we may depart out of the world whole and entire, but we must be cast thus whole and entire into hell. Who can doubt, then, that it is the part of wisdom to sacrifice one, yea, even all of these members, to preserve ourselves from a calamity so dire as this. "Skin for skin, yea, all that a man hath, will he give for his life." What will not a man sacrifice to preserve his life! His property, his friends, his liberty, his limbs! If his leg or his arm is broken, and mortification threatens to ensue, he will cheerfully consent, generally speaking, to have either or both amputated,

rather than submit to certain death. Is it necessary that an eye should be extirpated, he will allow it to be withdrawn from its socket, rather than lose his life as well as his sight. The life is worth more than the limbs, more than any one of the senses; and therefore it is joyfully retained, even at the expense of several of them. And what is the body compared with the soul! Of what value are a few years of existence in this world, even though they should be years of uninterrupted sunshine, compared with the boundless blessedness and glory of heaven! O, "what shall it profit a man, if he gain the whole world and lose his soul!" If we would willingly part with our limbs or our eyes to save our life, which is, after all, of comparatively trifling value, with how much greater readiness should we sacrifice what is equally dear to us with them, to save our souls, the value of which no words can describe, no finite intelligence conceive! Men, in general, deem it better to live, though deformed by the loss of one or more of their limbs, so deeply is the love of life implanted in the human breast, than to sink into a premature grave: surely, then, if there were even any thing like deformity in heaven, which however there is not, and cannot be, "it would be better for us to enter into life halt, or maimed, rather than having two hands, and two feet, and two eyes, to be cast into hell-fire." If, then, the hand, or the foot, or the eye of the reader, offend him, let him cut it off, or pluck it out, and cast it from him. It is surely better to sacrifice what is partially drawing your hearts from God, whatever it be, and thus to deprive yourself of some little temporary honour or gratification, rather than, by clinging to it, to expose yourself to the danger of everlasting destruction. What is the honour that cometh

from man only—what are wealth and dignity—what the highest stations among men, compared with the friendship and loving-kindness of the Lord! And the blessing of his eternal presence can only be secured by a life of habitual mortification and self-denial. "If we live after the flesh, we shall die; but if we, through the spirit, do mortify the deeds of the body, we shall live."

G. P.

BIBLICAL CRITICISM ON EPHES. v. 15, 16.

THE generality of commentators apply these verses to the persecution to which the Ephesians were exposed. They understand them as if the Apostle had said, "Endeavour, by your circumspection and prudence, to avoid giving any unnecessary offence to your enemies, who are only waiting for a pretext to deprive you of your liberty and lives; and thus prolong your time as far as possible. As you are entirely in the power of your heathen magistrates, who can, whenever they please, put you to death, your time may be said to be pledged for your good behaviour; see that by walking circumspectly you redeem or buy out as much of this pledge as possible." But it is more than questionable, whether this is the meaning of the passage. It is readily admitted, that the word *evil* is often applied to times of distress and danger; and that the phrase *καὶ πορ* *ἐξαγοράζειτε*, in Daniel ii. 8, means to gain or prolong the time. But still the meaning of the Apostle, in the passage under consideration—the sense in which he exhorted the Ephesians to redeem or gain the time—the danger which rendered a circumspect walk necessary, must be determined not only by considering the abstract meaning of the words and phrases, and the sense in which they are sometimes used; but also by attention to the scope and con-

nexion of the whole passage, and to the ideas which evidently filled the mind of the inspired writer, when he penned the exhortation. Now there is not, in the whole context, a single word relating to persecution, or to temporal danger menacing the lives of the Ephesians. Nay, with the exception of those passages in which Paul alludes to his own sufferings, there is hardly to be found, in the whole Epistle, a single word clearly relating to persecution or temporal danger. In the verses preceding the 15th and 16th, the inspired penman is wholly occupied in exhorting those to whom he was writing to avoid sin, to beware of the works of darkness, to practise holiness, to walk as the children of the light, producing the fruits of the spirit, which are in all goodness, and righteousness, and faith; to conduct themselves as those who had been awakened from a moral sleep, raised from spiritual death, and enlightened by Jesus Christ. The 15th and 16th verses are connected with these reasonings and exhortations by the particle *οὖν*,—then, or therefore; and evidently contain an inference from what had been advanced, as if the Apostle had said: "Therefore, since you are exposed to many temptations and spiritual dangers, which would rob you of your time and your happiness, and since you have been enlightened by divine grace, and are now the children of the day, you are bound, both by gratitude and a regard to your own interests, to walk circumspectly to redeem the time. These terms evidently refer to the walk, and dangers, and evils, which he had just mentioned. In the following verses he proceeds in the same strain, still warning them against spiritual dangers, and exhorting to a careful improvement of time, by the diligent performance of duty. Now it seems inconceivable, that the Apostle would suddenly break off

in the midst of a discourse of this kind, and introduce a short obscure allusion to temporal danger, and to the way by which it was to be avoided. Had he, in the preceding verses, been speaking of worldly enemies, of persecutions and perils threatening the body, then it would have been natural to understand the words, "see then that you walk circumspectly, &c." of care to preserve the natural life, of prudence and circumspection, as tending to temporal safety. But, in their present connexion, they appear hardly capable of such an application. Sin, even more than temporal danger and persecution, rendered the days, of which the Apostle speaks, evil. The Ephesians were in greater hazard of being robbed of their time by temptation and sin, than by their heathen neighbours and rulers. It is not certain that the Ephesians were in any immediate danger of persecution. There is not, in the whole epistle, a single intimation that they were; nay, there seems to be some intimation to the contrary, chap. vi. 10, 11. If they had been actually persecuted, it is hardly credible, that Paul would have been content with making one short ambiguous allusion to it. The Thessalonians, Timothy, and the Hebrews, are addressed in a different manner. In the epistles directed to them, the statements and exhortations, relating to persecution, &c. are explicit and numerous, and they all recommend boldness in meeting danger, readiness to suffer, and not fear and caution, lest they should suffer too much and die too soon. There is little reason, therefore, to doubt, that the meaning of the verses under consideration is, "Walk circumspectly, that you may avoid sin and ever discern the paths of duty. Redeem the time by carefully improving it. This will make some compensation for the hours you have lost, and prevent

your spiritual enemies from robbing you of those which remain." In confirmation of the preceding reasoning, it may be observed, that, in the word of God, the term, *fools* is a very common appellation for sinners, and *wise* for those who so spend their time as to realize spiritual improvement.

VOLENS.

REMARKS ON A PASSAGE IN THE MEMOIR OF DR. WILLIAMS.

(To the Editors.)

A SINGLE remark, of an unfavourable tendency, introduced in some connexions, and published in a work of extensive circulation, is sufficient to fix an unmerited stigma on the character or memory of the best of men. On this account I cannot but regret, that, in the memoir of Dr. Williams, the second part of which appeared in your last number, the following passage should have found a place. See p. 231.—"The late Rev. W. Evans, of Stockport, was the next who wrote on the subject. He addressed a series of letters to the Doctor, in manuscript, eight in number, with the addition of two supplementary letters. To these the Doctor also replied, at considerable length, in that spirit of meekness and love, by which he was always distinguished, *though there was enough in Mr. Evans's style and spirit to create a different temper.*"—Mr. Evans, as well as Dr. Williams, has left a family, and not a few friends who revere his memory; and out of tenderness to them, the above remark might, I think, have been spared. Besides, for the following reasons, the reflection which it contains, is utterly unjustifiable.

1. Because, in the controversy alluded to, there is nothing in the "*spirit and style*," of either Dr. W. or Mr. E. so superior, in point of Christian temper, to that of his

antagonist, as to admit, with propriety, of the one being made a foil to set off the excellence of the other. I am in possession of the original manuscripts on both sides the question, and I will venture to say, that an impartial arbiter would not award all the "meekness and love," displayed on the occasion, to either party exclusively. There was some smartness on both sides; but nothing that has not been exceeded, a thousand times, in publications which have issued from the press, without bringing the least odium upon their authors.—2. Because the controversy never having existed but in manuscript, and, consequently, having been seen by comparatively few, there was no sufficient reason for making any invidious allusion to it, in a work of such extensive circulation as the *Congregational Magazine*.—3. Because Mr. E., in his "Supplementary Letters," mentioned by the writer of the memoir, makes apologies for any thing possibly improper on his part, which would have amply satisfied "the master of forty legions," and which, I have no doubt, did satisfy Dr. Williams.—4. Because, not many months after the close of the correspondence, Dr. W. made it convenient, in course of a journey, to call at the house of Mr. E., where he spent a night, (if not more than one,) on which occasion the good men had much affectionate intercourse with each other, and parted with mutual expressions of a friendly regard, which was never again interrupted. It would be improper to occupy more of your readers' attention with such a subject: I therefore remain,

Your's truly, JACOBUS.

EMINENT NON CONFORMIST
LAYMEN.

(To the Editors.)

It is observed by a correspondent in your *Magazine* for March last, p. 191, that "it has often been

made a reproach to the English nation, that they have neglected the memory of many of the greatest characters their country has produced." Whether this remark is strictly correct in its most general application, I will not pretend to determine; but in relation to a numerous body of the English nation, the Protestant Dissenters, I am constrained to confess it is indeed too true. While episcopacy has borrowed all the aids of learning, and all the charms of eloquence, to display the memorials of her supporters, the friends of liberty, and the martyrs of pure and scriptural Christianity, have been suffered to moulder without even a tablet to record their departed worth. We have, indeed, some excellent memoirs of Dissenting ministers; but of the great proportion of nonconformist laymen, we possess scarcely an outline of their history. As your miscellany is justly considered the appropriate vehicle for conveying information on these subjects, I have presumed to call the attention of your readers to the names of several illustrious gentlemen, who ranked themselves among the friends and supporters of nonconformity. Should these brief notices prove acceptable to your readers, I may attempt, in some future article, to record the worth of several other laymen, whose names grace the annals of Dissent, and whose worth should be held up to the esteem and imitation of succeeding generations.

Several of the characters, whose names and excellencies I intend to mention in this paper, are, indeed, well known not only to your readers, but to the British public at large, by literary productions, which will live as long as our language shall be known in the world; but even of these renowned and admired individuals, though their works are so popular, yet the fact of their nonconformity is known to comparatively few.

JOHN MILTON.—I will commence this list of worthies with the name of John Milton, of whom it is difficult to say, whether his memory should be most cherished as a statesman, an historian, a poet, a linguist, or as a private Christian. As a statesman, he uniformly appeared on the side of civil and religious liberty, and in times of unequalled convulsions, shewed himself the firm friend and guardian of all the rights of mankind, and interests of society. Certainly no age of our history has produced a more eloquent, and, perhaps, none a more enlightened, advocate in the cause of freedom. In the character of an historian, he ought to be venerated by Englishmen, as being the first man who reduced the fables and legendary tales of *Gildas*, *Malmsbury*, and *Monmouth* into the verisimilitude and consistency of truth, and who embodied the earliest, and not least interesting, period of our annals, in a distinct and tangible form. As a poet, the world has done him justice.

"Græcia Mæonidem, jactet alibi Roma
Maronem!

Anglia Miltonum jactat, utrique parem."

"Greece, sound thy Homer's, Rome, thy
Virgil's name,
But England's Milton equals both in fame."

As a linguist, and particularly in the height of eloquence to which he has carried his native tongue, he demands our highest admiration. I am willing to allow, that we have many, and excellent memoirs of Milton; but to Dissenters it must be a source of regret, that these memoirs are written by men, above all others, incompetent to portray Milton's character as a nonconformist. The first writer of his life was a Socinian; the others have generally been Episcopalians,—the first, totally unfit to appreciate his spirituality, the others equally destitute of faculties to admire his puritanical principles. We hear every thing of

Milton as a poet, little of him as a Christian, nothing of him as a Dissenter. But the Episcopalians have not been content with tacitly passing over this, to us, highly interesting feature in his character; they have attempted to exterminate the least remembrance of his opinions on religion and government,—two points in which the Episcopalian, and the Tory have been generally identified. It is asserted by Richard Baron, that he was acquainted with many instances, in which clergymen had purchased copies of Milton's *Ἐκονοκλαστικῆς* and *Defensio*, for the mere purpose of burning them in some of their convivial parties!!!

ANDREW MARVEL may be next mentioned, as the companion of Milton, and one that partook, equally with him, of hatred to tyranny, and of English boldness in asserting his rights as a man and as a Christian. He was a gentleman of distinguished literature, and of the most polished wit, but was doomed to become the martyr of liberty. After many vain attempts to bribe his integrity, and after a personal offer, from Lord Danby, of a thousand guineas on the part of the King, proffered, in the first instance, to insure his silence in the House of Commons, and again, as a mere mark of Charles's favour, which he nobly refused, though at the same time he was in such difficulties, that he was necessitated to borrow a guinea from a friend to purchase his dinner; he was at length silenced by poison, as is generally, and with too much reason, believed. But with Dissenters he will ever live; and the name of Andrew Marvel will be dear to them, as of one who nobly and successfully defended their rights, when arbitrary power, and Episcopalian intolerance, would have effected their extirpation.

Mr. HANMER, the author of the "View of Antiquity," and who

lived about the same time as Marvel, was a man of excellent learning, and of University education, though afterwards a conscientious Dissenter. We find the same bitter enmity existing against Mr. Hammer, as in the case of Milton and Marvel; for on his application for an *imprimatur* to a work he had prepared against the whole system of popery, he was refused, because it was understood that he was a Dissenter, and that in the course of his manuscript he had ranked "the church's power to ordain holydays among the usurpations of the Roman Church." Toland relates a story of Sir Robert Howard, "who, being told that he was charged in a book with whipping the Protestant clergy on the back of the heathen or popish priests, presently asked, what they had to do there?" An offer was made by Mr. Hammer, that this part of the discourse should be omitted; but the *imprimatur* was still refused, on account of his being a Dissenter.*

HENRY CARE.—The next character that I shall present to your readers, is the witty and courageous Henry Care, a bold assertor of the rights of Englishmen and Christians, against arbitrary power and popish impositions. It is hardly possible to name a more interesting production than his "Weekly Pacquet of News from Rome," published first in 1678. I have the more particularly specified this work, as it appears to have suggested the idea of our modern magazines, being, I believe, the first work published periodically, that went beyond the immediate news of the day, and which partook of a literary character. Mr. Care was the author of several other interesting works, which are all characterized by the same boldness, and manly opposi-

tion to tyranny, and by the same shrewd sense, and extent of information, as appears in his "Weekly Pacquet." He published a "*History of the Popish Plot*," 8vo. 1679, with a second part in 1681; "*Utrum Horum*," 8vo. 1682, and also a duodecimo volume, entitled, "*English Liberties*." Defoe informs us, that Care was persecuted by the enemies of the Dissenters, and that in one instance, the particulars of which he does not mention, he was obliged to submit to them.

JOHN DUNTON.—It may be with confidence asserted of this celebrated individual, that our national literature is more indebted to his almost innumerable plans and speculations, than to those of any private character of his day. He was the first projector of those periodical works, which, under the name of *Reviews*, are now so generally and deservedly popular. He presented the first specimen of these works in his "Complete Library," folio, 1692, and afterwards was partner in that able review of books, entitled, "The Works of the Learned," which was principally written by Messrs. Leecroze and Ridpath. The world is also highly indebted to him for his most curious and instructive account of his "Life and Errors," which is said to be the earliest specimen in our language, of the auto-biography of a literary man. Dunton was son-in-law to the excellent Dr. Samuel Annesley, the nonconformist, and principally attended on his ministry, though, in early life, he was most attached to the preaching of Mr. Doolittle. His works abound with information on the state of Dissenters in his time, and Swift asserts, that his "Neck or Nothing," is the best piece that was written on the Whig side during the reign of Queen Ann.

DANIEL DEFOE.—I shall close these hasty notices with the name of Daniel Defoe, an author more voluminous, perhaps, than any of our

Q q

* Palmer's Vindication of Dissenting Academies, 4to. 1705.

countrymen, except that indefatigable Presbyterian, Prynne, of anti-prelatical memory. His Robinson Crusoe is justly considered a work of great original genius, and one of the most popular in the language. It has been supposed, and with great plausibility, that his "Reviews" gave to Steele and Addison the first idea of their famous works, the Guardian, Spectator, &c. &c. His "Family Instructor" is evidently the prototype of Richardson's Pamela, Clarissa Harlowe, &c. His "Tour through England and Scotland" is acknowledged to be the parent of a host of modern books that assume similar titles; and his "History of the Plague" is written in so natural and just a style, and displays so accurate a knowledge of the nature of that disease, that the eminent physician, Mead, supposed it to have been an authentic record of facts, and was equally deceived on this point, as the Episcopalians were with his "Shortest Way with Dissenters," when they applauded the author as a stanch and worthy churchman, for his zeal against schismatics. Defoe was a firm Dissenter, of the Presbyterian persuasion, and wrote very ably against occasional conformity, in two tracts, addressed to the great Mr. Howe, who defended that practice. He had received his education at the private academy of Mr. Morton, and was a great advocate for a learned ministry.

MILES.

SEPULCHRAL MONUMENTS OF NONCONFORMIST-MINISTERS.

(To the Editors.)

Gentlemen,
DURING the last summer I made a tour through one of our eastern counties, and was detained, for several hours, I need not tell how, in a small secluded town, which presented no objects to amuse my leisure, save the parish church, and an old meeting-house. A hasty

view of the former satisfied me, as it was as destitute of architectural or monumental attractions as the humblest conventicle in the kingdom; and I left it, convinced that Dissent is not the only "religion of barns" in our land. Turning towards the meeting-house, I inquired of an old labourer, who was eating his bread and onion at a cottage door, where I could obtain the keys, when he offered to accompany me to the place, having the keys in his custody. I found this rural sanctuary environed with spreading lime-trees, whose thick foliage threw what some would call "a dim religious light," over its plain but spacious interior. Having a taste for what has been rather unaptly called dissenting antiquities, I commenced a conversation with my rustic attendant, by observing that it was an old building. "Aye, that it be," was the answer, "for our first pastor was what they call a *dejected* minister, who the great ones turned out of yonder church in ould time; and he, poor man, was *bliged* to preach at dead o' night in the woods, which you may see just over the land there," pointing to the spot. "What! would the people assemble in such a place at midnight," said I, with a tone of surprise. "Yes, to be sure; for there was a famine in the land in those days, not of bread, but of hearing the word of the Lord; and I've heard my grandfather say, that it was a most moving thing to hear the good man preach, when his voice sounded in the wood, as though it came from the dead; and it was often drowned by the howling o' the wind." "How came this meeting-house built then?" I asked. "When they got liberty, I've heard, a great gentleman, that lived at that time o' day in the squire's hall, gave this ground, and all the timber, which they felled in those very woods yonder; and the good old

man preached here to the comfort of many; and at last his son, a godly youth, became a preacher too, and was chosen to succeed his father, who was so glad of it, that he died, saying, 'Lord, it is enough!' " "And where was the old gentleman buried?" "Oh, ye may see both the graves of father and son too; there be a stone a-piece for them." Hoping to copy these memorials of departed saints, I requested him to show me the father's grave; but judge of my regret, when he conducted me to a spot in the burial-ground, on which the nettles were flourishing in wild luxuriance, so as to conceal the stone beneath. Having hastily mowed down, and cleared these common but unsightly attendants on our neglected cemeteries, I hoped to discover the inscription; but I was again disappointed, when I found that the moss had been so long permitted to vegetate on the long flat stone, as to complete the efforts of time, in obliterating the labours of the chissel; and I could only spell out, and with difficulty too,

Rev. — Learn'd — Pious
— in the Lord —
— Etatis 77. —

I turned with regret to my old friend to show me the grave of the son, hoping that would furnish the information which was lost from the father's. "You must come this way," said my guide, going towards the meeting-house again; "that be under the table pew." I reached the spot, and, moving the sacramental board, was again disappointed, by finding the long black stone was almost smooth, and the inscription more completely effaced than from the former, not indeed by the influence of the weather, but by the constant friction of the labourers' shoes, which being liberally set with nails, had done more to deface this record of departed worth, than the storms

of a century. I now attempted to obtain further particulars from my attendant; but though he was "a hoary-headed chronicler," yet he could tell me nothing more: but, to increase my vexation, he said, that their last minister knew a *mort* about these good men; but, added the old labourer, in a faulting voice, and a tear started in his eye, "He died some years ago, and then I lost my best friend."

Returning to the village inn, I thought of the character of Old Mortality, whose doings are so vividly described by the justly celebrated "Jedediah Cleishbotham, schoolmaster and parish clerk of Gandercleugh," with a degree of affectionate veneration I never felt before. I could not but wish that a regard for the memories of our nonconformist ministers was felt with zeal equal to that which led the old Covenanter to visit every hill, glen, or heath of Scotland, where the remains of some Cameronian confessor were interred, to keep in decent repair the memorials of their faith, piety, usefulness, and sufferings. It is true, indeed, that I was not prepared, like him, to mount my grey hobby, with a bag of tools by my side, to visit the graves of those two thousand champions for the truth whose remains lie scattered throughout every county of England; but yet, I was then disposed to ask, and I would now put the question,—can not something be done to rescue the memorials of their worth from "Decay's effacing fingers?" which, if not soon checked, will, in many instances, sweep their honoured names from the earth. It is true, indeed, that traditional accounts of their extraordinary devotions, of their unwearied labours, of their midnight sermons, of their hairbreadth escapes, of their cruel sufferings, and of their triumphant deaths, are yet told by the aged grandsire in the cottages of our

pious rustics, whose memory furnishes a rough and imperfect sketch of their doings. But why should we leave to these failing springs of information, which death will very soon dry up, the task of perpetuating their worth and our obligations? Is it not a fact, that many of our existing churches were established by their labours, and should they not preserve their tombs from ruin, whether placed on common or consecrated ground? But it is alleged, that, in our churches, there are no funds for such purposes. True; but when funds are raised almost for every purpose, however general it may be, surely an appeal to our friends to testify their respect for the champions of our particular sentiments, would not be in vain. Let an appeal be made, under such circumstances, to the youth of the congregation; remind them, that these men were the fathers of our churches,

the masters of our theology, the defenders of our privileges, and they will be ready to contribute to preserve their names to coming generations. These holy men, indeed, need not the frail testimonies of human approbation; their memorial is with God, their record is on high: but still we owe it to our children to perpetuate their worth. Let us then, like the amiable Nehemiah, be ashamed that "the place of our father's sepulchre lieth waste," and, like him, let us seek to deliver them from the ravages of time, or the effects of neglect and violence. And if these desultory remarks should induce a single congregation to repair the sepulchres of their pastors, I shall not regret my epistle, though I may be in future called

YOUNG MORTALITY.

B—.

POETRY.

THE MESSIAH.—CANTO I.

From the German of Klopstock.

(Continued from p. 251.)

Jesus spake, and arose; sublime and tranquil his aspect,
Fill'd with intenser thoughts of mediatorial mercy.

—But—by angels inaudible—by the Redeemer only

Was the response perceiv'd which then the 'Omniscent utter'd,
Casting a glance below,—“I extend my head thro' the heavens”

140

And mine arm throughout immensity.—I am eternal.

Son—I swear unto Thee:—I will accept thy atonement.”—

—Thus God spake, and ceas'd:—amid that heavenly converse

Rush'd thro' all nature's realms a deep reverential tremor;

Souls that began to be, as yet in thought uninitiate,

Trembled with first-felt being; a new and forceful emotion

Held e'en the seraph's beating heart, and brooded around him

Like the still elements o'er the globe, in gathering tempest.

Into the souls alone of future Christians came there

Gleams of eternal life, a dim indefinite rapture:

150

While the dark spirits of hell, to nought but misery conscious,

Doubting with what new triumph of love Omnipotence curs'd them,

Sudden, in blind despair, plung'd down to deeper recesses

From their infernal thrones:—a rock, where each in the depth sank,

Roll'd on him; then under each the depth with fracture impetuous

Crash'd; and the nethermost hell roar'd back the thundering ruin.

—Still before God the Messiah stood; and now hail the sorrows
Of his great work begun: so dire the exquisite foretaste
Of that impending hour, when his Judge from sovereign glory
Should descend, with the guilt and curse of sin to overwhelm him;
And when himself, with streaming wounds, in crucified anguish,
Must expire on Golgotha.

160

Gabriel lay in the distance
Rapt in prayer; for to him, through all his ages of being,
(Numerous as our minds can count, when steadily soaring
Back towards eternity,)—through that flight of multiplied ages—
Thoughts so new so vast had ne'er been develop'd.—The Godhead—
The reconcil'd,—the boundless grace of the great mediator—
All was disclos'd: the Supreme who pour'd those mighty conceptions
Into the seraph's soul was now revealing his mercy
As the Consoler of creature minds. The seraph uprising,
In amaz'd adoration stood: unspeakable gladness
Vibrated through his heart; while rays of dazzling brightness
Shot from his form. Earth seem'd to melt in the heavenly gleamings
Flowing around his feet. Him saw the great Mediator
Filling the mountain tops with splendor; and he address'd him;
"Veil thee, Gabriel; for thou art here a minist'ring spirit:
Rise from the earth; ascend with this request to my Father;
That the souls of the blessed patriarchs, that the whole heaven,
May with united joy behold that fullness of ages,
Which they await, so long, so ardently. There as an envoy—
Sent from the Son of man, resume angelical brightness."

170

180

— Silent, with high celestial mien, that envoy ascended.
Jesus mark'd him from Olivet's brow, divinely foreseeing
His swift mission achiev'd before the throne of the Highest,
Ere his assiduous flight to the sun-bright heaven had hasten'd.

— Mean time arose once more that all-mysterious converse
Of the Eternal mind, with fate's discoveries pregnant,
Sacred, awful, blest; involving glory unhop'd for;
E'en to immortals dark, the depths of all that hereafter
Should, to creation's bounds, exalt the divine redemption.

190

— But that seraph the while, to the outmost border of heaven
Lifted him like the dawn. Here nought but suns in the concave
Flame, and, as if by a veil inwoven with beams of the day spring,
Canopy all that heaven. No faintly glimmering planet
Nears the destroying blaze: but in pale obscurity far off
Cloud-wrapt nature revolves scarce seen; or visible only
All her world's minute, as when, by wanderer's footstep,
Earth's low atoms, the haunt of worms, are scatter'd in sunshine.
— Round from that central heaven a thousand avenues radiate
Of unseen extent, with bordering suns environ'd:

200

And into that bright path which towards our planet is pointed
Flow'd, from its first creation, a stream of heavenly lustre,
Emanating from the foot of the throne, and reaching to Eden.
Over it, or along its margin of varying colours,
(Rich as the dyes of the showery arch or tints of Aurora)
God and his angels went, then oft with intimate converse
Visiting man. But sudden the stream was recalled to its summit
When fallen man became his Maker's enemy. Thenceforth,
Could immortals appear no more in visible beauty,
Upon the realms which death with hideous ravage had wasted.

210

— They averted their shuddering gaze. Those motionless mountains
Where yet the trace of the *Infinite* was, those rustling forests
Which until then the sound of God's high coming had waken'd,
Those blest peaceful vales by youth of heaven frequented
With delight, those shadowy bowers of the parents of mortals,
(Where their high swelling joy o'erflow'd in rapturous weeping
At the new gift of life) yea that whole earth had been laden
With the curse, and was now to her once unperishing children
One great sepulchre.—Yet, when a second spring time of nature
Calls up the morning stars again from the ashes of doomsday,
When Jehovah unites all worlds to his heavenly dwelling

220

By one boundless unrestrain'd effusion of glory,
Then that ethereal stream pour'd fresh from its heavenly fountain
Shall with a purer ray our earth's young Eden illumine.
Never then shall its track be without celestial travellers,
Journeying with that new immortal race to associate.

—This was the sacred way which that bright messenger enter'd,
And, from afar, to the confine of God's own heaven it brought him.

—There, mid encompassing suns, beams forth that heaven of heavens,
One unmeasur'd sphere; creation's archetype, treas'ring 230

All perceptible beauty; which 'thence in fast flowing torrents
Through the 'encircling realms of wide infinity fluctuates.

As that sphere revolves, attendant harmonies float thence,
On the wings of 'the winds, to the margin of every sun's disk,

Gushing abroad. The strains of 'the high celestial harpers
With inspiriting power ascend, in mingling chorus

Lifting to Him that made the ear, symphonious praises:

Who as he eyes with joy the works his power created

Lists with complacent ear the hallow'd music of heaven.

—Oh my instructress,—heavenly muse,—companion of angels, 240

Who dost behold our God, who hear'st the voice of immortals,

Teach me the strain with which that hour all heaven resounded!

—“Hail, thou region blest with full revelation of Godhead,
Where we contemplate *Him*, as He is, as He was, as He shall be!

Seen by the happy without a veil; not hid in the twilight

Of inferior worlds. *We* view Thee midst this assembly

Of thy redeem'd; by Thee upborne to the glorious vision!

Infinite in perfection art Thou! Yet heaven may address Thee,

And the unspeakable God hath own'd the name of Jehovah!

But *these* songs, by the might of *thine* inspiring awaken'd, 250

Ne'er shall reach their theme. What voice thy glory hath spoken

Or what labouring mind the sphere of Deity enter'd?

Thou eternally art in Thine immensity perfect!

Each of thy *self*-intuitive thoughts oh Author of being,

Is more high more holy than that contemplative presence

Which in thine awful glance o'er all creation expatiates.

Yet was it thy resolve to behold new forms of existence

Out of Thyself, and straight thy plastic energy issued,

Forming first the heaven;—then heaven's inhabiting spirits.

(Still was your natal hour far off, terrestrial planet, 260

Sun and changeful moon.) But oh, first born of creation,

Tell of the hour when Self-existence deign'd to educe thee

From the void; thy measureless orb from vacancy springing

Swift assum'd its destin'd shape; the voice of thy Maker

Symphoniz'd with thy sounding tides oh crystalline ocean

While thy shores alone (sublimely towering barriers)

Could respond: for creature minds were *not*; the Eternal

On that new-raised throne in self-contemplative grandeur

Dwelt unador'd.—Exult in His beneficent counsel

Seraphim! Then oh then were ye call'd forth into being, 270

Spiritual; fill'd with mighty thought; intensely aspiring

To embrace that thought from which your own was an efflux!

Hallelujah, from us to Thee, First Cause, Hallelujah!

Solemn and ceaseless praise! For unto solitude saidst Thou,

“Be no more!”—to creatures—“Be!”—First Cause, Hallelujah!”—

—Midst the strain which thus to Him Thrice-Holy ascended

From those heavenly choirs, the sacred envoy of Jesus

Had on a neighbouring orb in unveil'd beauty alighted.

'Twas while Heaven in rapture paus'd, and met the benignant

Beam of the eye divine, (reward of high adoration,) 280

That in the sea of suns appear'd the illustrious seraph.

(To be continued.)

Errata in the last portion of this translation.—See Number for May.

Line 89, after from 'loset mine.

Line 118, at the end insert a comma.

Same line, after behold dele the.

In the note to line 105 dele same.

REVIEW OF BOOKS, &c.

Studies in History; containing the History of England, from the Accession of James I. to the Death of George III: In a Series of Essays, accompanied with Reflections, References to Original Authorities, and Historical Questions. By Thomas Morell.
Vol. 2. 8vo. 12s. 1820.

WHAT strange work would be made with history, if it were written with a stern and steady view to Christian principle! What havoc would the application of the fine morality of the Gospel make among the lofty objects of the world's idolatrous admiration—how would the “demigods of fame” come tumbling from their pedestals:—to say nothing of the great names of antiquity, unblest with the light of life, what fearful demolition would the sway of “that two-handed engine” make among the shrines and temples of modern hero-worship! Many a lofty column, graven with the titles of some idol-warrior, and many a rich pediment, carved with his exploits—many a niche, where stands the “storied urn and animated bust”—many a fair tablet, inscribed with the high deservings of saints in the world's calendar—many an altar, smoking with the incense that man sends up, vapour to vapour, to the glory of man,—would be shivered to dust, and blended with the rubbish and corruption of the grave, whose darkness, and whose loathsomeness, they were but vain expedients to conceal.

The execution of such a work would, however, demand a rare combination of talent, high principle, and unyielding firmness. There lie in the way so many prejudices, not only those which are afloat in society, but those which lurk in our own habits of thinking and feeling, that it would require almost super-human vigilance and

sagacity to detect them, as well as scarcely imaginable power and perseverance to subdue them. There are minds so strongly compacted as to hold in scorn the ridicule of their fellows; spirits who have no sympathy with the weakness that bends before the noisy but harmless tempest of the “world's dread laugh;” but all this superiority to assailable from without, is, as to all salutary efficiency, destructively countervailed by some mischievous influence that operates from within: some dubiousness or fastidiousness of feeling, some hesitancy of character, intervenes; and all this elevation above the sphere of vulgar apprehensions becomes annihilated by the littleness of self. Entire harmony of principle in the moral structure of a man's sentiments, would be requisite, in a history written on the suggested plan, as a security against contradictions, and entanglements, and haltings in opinion, as well as against that listlessness of mind which might not always be awake to the finer distinctions between the questionable sensibilities of human honour, and the sustained integrity of Christian holiness. And there would be further necessary so much of intellectual power and accomplishment as should suffice to set these faculties in the fairest light, and to enable the possessor to overbear all that puny but galling opposition which every attempt at the application of religious principle, on a comprehensive scale, is sure to encounter from the multitude of those “who mind earthly things.”

After all, however, there is a good deal of “vain babbling” in these speculations, about what has never been, and will, assuredly, never be, while the present constitution of things remains. Every man has his prejudices, his flaws

in mental and moral principle, his failures in intellectual power; and we had much rather that so important a task were left unessayed, or that, as in the present favourable instance, it were attempted only on a partial and contracted scale, than that it were taken up by an incompetent workman, and marred in the execution. But supposing it competently performed, we have no doubt of the complete success of such a work; though the experiment be hazardous, the risk lies not in the materials, nor in the object, but in the head, and heart, and hand, that venture on the trial. The world has a secret consciousness of the weakness of its foundations; it is sufficiently aware that all its systems are "built on stubble;" and if the beauty of holiness, and the grandeur of Christianity, were thus brought into "contact and collision" with its maxims, its institutions, and its "way of life," it must yield to the force of the demonstration. The historical portions of the Old Testament are written precisely on this plan; and, under all the disadvantages of an imperfect and preparatory dispensation of religious truth, what a richness and majesty do they derive from their invariable recurrence to the will of God, as the measure of conduct, and the test of character. Had Hume or Robertson written the reign of Joash, king of Israel, they would have represented him, and justly, as brave, brilliant, and courteous; weeping, in the tenderness of his feeling heart, over the dying couch of Elisha, and applying, with exquisite beauty, to the scene before him, the expressions used by the Prophet himself, when Elijah was caught up to heaven in his presence; they would have put forth their utmost powers of language in describing the pacific forbearance, the valour in war, the moderation in victory, of

this ornament of the Jewish chivalry. But the Bible narrative, *what saith it?* It tells us of these fine traits of conduct and character; it details, with most impressive simplicity, the splendid actions of Joash, but it reduces them to their just value; it throws over them an awful and ominous gloom, by the withering comment, *he did that which was evil in the sight of the Lord.* He was, in the sight of man, the accomplished, intrepid, and prosperous leader of the thousands of Israel, the conqueror of Benhadad, and the generous victor of Amaziah; but the eye of Him who seeth not as man seeth was upon Joash, and before its piercing vision the villainess, impiety, and abominations of his heart were manifest, and marked for final judgment. His son, too, Jeroboam the second, in whose very name we trace the reckless depravity of the father, and the presage of the personal corruption which was to signalize his reign, pursued the same course, and received the same award. He was, in the world's esteem, a glorious monarch, politic in his plans, successful in his wars, the saviour of his country from ruin, the restorer of her cities, and the establisher of her strength; but the inspired chronicler, with quiet and dignified disdain of all this outward shew, represents it under its real aspect; Jeroboam was but the weak instrument in the grasp of the Master-agent; *the Lord saved his people by the hand of the son of Joash.* Neither was the divine historian dazzled by the splendour, the prosperity, or the duration of Jeroboam's rule; he applies to him, with stern and emphatic repetition, the terrific language in which he had before summed up the qualities and results of his father's administration;—*he did that which was evil in the sight of the Lord, he departed not from all the sins of his miserable ancestor, who made*

na,
chi-
ve,
ese
ac-
res-
ac-
em
ver
om,
did
ant
the
sed,
der
the
the
but
t as
and
rile-
ions
and
Hia
, in
the
her,
onal
liae
arse,
He
glo-
ana,
iour
e re-
esta-
the
and
out-
er its
t the
p of
ared
on of
vina
lour,
on of
him,
peti-
high
qua-
s ad-
which
onn,
ing of
MASS

128
H
way
be
prin
the
the
has
not
nor
of e
of t
for
nor
have
con
dee
stre
led
to t
fre
in
to a
Hu
and
his
an
ju
of
of
ne
Li
has
ese
lta
ab
ne
mi
the
ge
re
lar
an
co
ph
th
pr
an
w
to
ta
ra
ch
an
th

INRAEL TO SIN. If history were always thus written, it would indeed be the monitor and mirror of princes and of subjects, instead of the extenuator of their crimes, and the misdirector of their aims.

That the history of England has not been thus written, we need not waste our leisure in proving, nor shall we take this opportunity of entering into detailed criticism of the rich and abundant materials for the compilation of our annals, nor of the different attempts which have been made to arrange and to combine them. It is, however, deeply to be lamented, that men of strong minds and adequate knowledge, have addressed themselves to this important task, without that freedom from prepossession which is the indispensable pre-requisite to success in historical composition. Hume was fully competent to his undertaking, in many respects, but his deficiencies were fatal; his antichristian, if not atheistic, prejudices, invalidate the correctness of his feelings; and the servility of his politics impeaches the soundness of his understanding. Mr. Lingard, a Catholic clergyman, has recently made a respectable essay to fill up this chasm in our literature, and in all that required ability and knowledge, he has simply succeeded. He has examined original documents and authorities with great skill and diligence, and he has conveyed the results of his investigations, in language free from all affectation, and well adapted to the kind of composition in which he was employed. *Sed latet anguis in herba*; the feelings of his sect and his profession, have given a pervading and most injurious taint to his work; elaborate attempts are made to varnish over the branded reputations of some of the worst characters in the English annals, clearly because they were priests, and have since been canonized in the Romish Calendar. Whoever

CONS. MAG. No. 42.

would trace the ambitious designs and interferences of the Church of Rome; whoever would mark the miseries and commotions to which papal and sacerdotal encroachments have given rise, must seek their development in other pages than those of Mr. Lingard. We had nearly forgotten the valuable contributions of Mr. Sharon Turner. His history of the Anglo-Saxons, and his subsequent continuation, notwithstanding a style occasionally unpleasant, are among the most estimable of the efforts which have been made to elucidate the early periods of English story.

Respecting Mr. Morell, we have but little to say; our brief notice, however, cannot be in any other language than that of cordial commendation. If he were now before the public for the first time, we should feel it expedient to enter somewhat largely into the examination of his book; but to engage in that office, at the present stage of his progress, would be *rem actam agere*. Purity of principle, clearness of narration, just and important reflection; but, above all, a pervading predominance of religious feeling, were to be expected from him, and he has kept them steadily in view throughout his excellent work. Minor defects are hardly worth noticing, since they regard only trifling points of information; such as the statement, that the "principal" engagement previous to the conflict of Waterloo, "was that of *Quatre Bras*, on the 16th of June, in which the Duke of Brunswick was killed, and the gallant Blücher narrowly escaped being taken prisoner." Mr. Morell has here confounded the battles of Ligny and *Quatre Bras* together; the first was the main fight, and the latter, though a murderous struggle, was only occasioned by the efforts of the English to come up to the assistance of the Prussians. It was at Ligny that Blücher was un-

R r

horsed, and in the utmost danger of death or captivity. On a previous occasion Mr. M., describing the celebrated siege of Gibraltar, states, that "on the 13th of September," 1782, the Spanish "floating batteries were utterly demolished by a furious bombardment, conducted by the gallant Admiral Rodney. This is quite erroneous, Sir George Rodney had, in the course of his professional service, we believe in 1780, after his defeat of the Spanish Admiral Juan de Langara, once thrown supplies into Gibraltar, but he certainly was not present at the critical period mentioned by Mr. Morell. The cannonade was commenced by the floating batteries against the sea lines of the fortress; and, after a tremendous fire of shot and shells from nearly four hundred pieces of heavy artillery, including those of the garrison, and the Spaniards by land and sea, the conflict terminated in the complete destruction of the battering-ships by the red-hot balls of Gibraltar. Captain, afterwards Admiral, Curtis, distinguished himself on this occasion; but the credit of the arrangements and conduct of the whole business is due to Generals Elliott and Boyd, the Governor and second in command, and to the artillery officers, who directed the service of the guns.

We think, too, that Mr. Morell has been a little too loose and *tranchant* in some of his criticisms. We fully accord with him in his eulogy on the 'purity and elegance' of Dugald Stewart's style; but we really are yet to learn that this distinguished writer, 'has poured a flood of light on the obscurest subjects of human speculation.' Neither can we agree with him in his critiques on the arts, nor in his implicit reverence for the Somerset-House Academy. Sir Joshua Reynolds would have been the first to reject the hasty and indiscriminate praise, which assigns

to his portraits an equality 'with the best productions of the Flemish and Italian schools;' the late President, with all his excellencies, never equalled Vandyke, nor approached Titian. Of West we will say nothing; but we must be permitted to request, that Mr. M. will inform himself better before he again ventures on the intrepid affirmation that the productions of Bacon, Nollekens, and Westmacott, 'rival those of the most celebrated masters of ancient times.' This is enough to make the shade of Phidias rise from the dead! And why, in this enumeration of artists, were our greatest names forgotten? Turner, our more than Claude,—Haydon, compared with the fine grouping and rich pencilling of whose 'entry into Jerusalem,' the hard outline and raw colouring of West, can excite nothing but distaste,—Lawrence, in portrait our legitimate Vandyke,—Wilkie, that exquisite humourist,—Flaxman, a genuine disciple of the 'school of Athens,'—and Chantrey, whose marble lives, and before whose implicit nature, the classical dexterity, even of Canova, fades into coldness and constraint.

But these are slight imperfections, and we have only noticed them for the purpose of suggesting to Mr. Morell the expediency of revision, that a work so truly valuable as his '*Studies in History*' may not have its substantial excellence impaired by the effects of partial negligence.

The business of praise is much more pleasant to us, and we are happy to have it in our power to award a large portion of it to the design and execution of the present volume. It contains the chain of history, from the close of the last publication to the death of George the Third; alternating, as in the former sections, narrative and reflections. We should gratify ourselves by being profuse in our extracts; but as we have no doubt

of the extensive circulation of the work, we shall limit ourselves to a portion of the 18th essay, containing Mr. Morell's admirable and eloquent 'reflections' on the character of Charles the Second.

"Seldom has it fallen to the lot of an individual to pass through so great a variety of scenes, or to witness such remarkable reverses of fortune, as those which compose the history of Charles the Second.

"The first twelve years of his eventful life were spent amidst the luxury and splendour of a royal court, where it is more than probable that those early habits of self-indulgence were formed, which afterwards grew up into confirmed libertinism and gross sensuality. The next eighteen years were spent in comparative penury, during the greater part of which period he was an exile from his native land, without a home, without resources, and almost without a friend; yet, untaught and untamed by adversity, he resigned himself to the tyranny of his passions, and became, what he continued to be through life, the abject slave of every hateful lust. The concluding twenty-five years of his life were filled up with an unbroken series of criminal excesses, and an undeviating course of royal dissipation. Amidst all the varieties of his outward condition—in prosperity or adversity, in affluence or want, in youth or more advanced age, in private or in public life—his character remained unchanged; he lived but to gratify his sensual appetites, and drink of the intoxicating cup of criminal delight. In reviewing the character of this prince, it is scarcely possible to fix upon a single quality which is not calculated to fill the mind with abhorrence and disgust. Even those which are least repulsive at first sight, and which have been magnified by his courtly biographers into virtues of high degree, will be found, when closely examined, to have been but splendid vices. For example, his wit, which has been greatly celebrated and admired, displayed itself but in prurient allusions, and sallies of profaneuess and impiety; his affability was chiefly confined to his associates in guilt, and the companions of his jovial hours; his liberality was but the profuse expenditure of a nation's wealth, in habits of prodigality and voluptuousness; and his pleas for religious toleration and indulgence were but a flimsy veil, assumed for the purpose of concealing his attachment to popery, and his efforts to procure its establishment.

"In addition to the faults which Charles the Second inherited from his ancestors, and which characterize all the race of the Stuarts—the love of arbitrary power and unlimited prerogative, and enmity to popular rights and privileges—he possessed some qualities which were peculiarly his

own. The worst and most hateful of these, was a total want of sincerity; inasmuch, that no reliance could be placed on his most faithful promises, or his most ardent professions of friendship. This predominant vice pervaded his whole character, and influenced every part of his conduct. In pecuniary transactions, it assumed the form of fraud and dishonesty; in the domestic relation, of conjugal infidelity; in his friendships, of ingratitude; in his alliances, of treachery; in political transactions, of intrigue; and in religion, of consummate hypocrisy. The last closing scene of this monarch's life presents, a melancholy instance of duplicity and dissimulation practised at the awful moment of nature's dissolution, and when, if ever, it may be expected that the mask will be laid aside. It is fearful to be classed through life with those who are 'deceivers and being deceived,' but how much more tremendous is it to die with a lie in our right hands!

"Compared with the death-bed scene of this royal profligate, how enviable the lot of the pious and patriotic Russell, who, though he perished ignominiously on the scaffold, enjoyed, in his last moments, a holy calm—a sweet repose of soul, which all the mummeries of extreme unction and priestly absolution, failed to impart to the expiring monarch, and which they only can know who fall asleep in Jesus! Who would have exchanged the cell, in which the Christian peer calmly awaited the hour of his dissolution, illumined as it was with the brightest beams of a hope full of immortality, and resounding with celestial anthems—for the stately palace, in which the infidel prince expired, overshadowed as it was with the lurid gloom of superstition, and haunted with the phantoms of departed pleasures and guilty recollections? There may be a listless apathy—a bold and presumptuous confidence—maintained, not only through life, but even in death, by those who know not God, and obey not the Gospel of his Son; but how widely different are these from the strong consolations—the pure and elevated pleasures which they enjoy, who, having walked with God on earth, are looking with joyful anticipations for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ!"

History, written and commented on in this strain, assumes a very different character from that which it bears in common compilations: it addresses itself peculiarly to the young; and we are persuaded that parents, those, at least, who know the incalculable importance of right views and feelings on important points, will confess their obliga-

tions to Mr. Morell for having put it into their power to give their children a safe and salutary guide to this important branch of knowledge.

The Christian and Civic Economy of Great Towns, by Thomas Chalmers, D.D. Minister of St. John's Parish, Glasgow:—Chalmers and Collins. Parts V. and VI. 2s.

THE learned Henry Dodwell, the great champion of Episcopacy who "maintained that it is by episcopal baptism the soul is made immortal, so that those who die without it will not rise again,"* has, in his own writings, neutralized this proposition more effectually, than could have been done by the combined efforts of all his opponents. When speaking of Church-Government, he admits, that there is no place of scripture, which professedly treats on the subject;—that neither the writers of scripture, nor the spirit by which they were inspired, describes any form as to continue at all times, and be used in all places;—that they do not mention expressly what changes would follow the cessation of the Jewish economy;—that they did not distinguish between personal and official gifts, nor point out accurately the difference between the extraordinary officers of the first age, and those who were to endure till Christ's second coming.† And, when he has made all these concessions, of what value, it may be asked, is any thing he can afterwards advance upon the subject? How impotent must his darling episcopacy be, when thus stripped of the authority of the Spirit which dictated divine revelation! A similar case is before us. The celebrated Dr. Chalmers has said, in his work on the Evidences of Christianity,

"We speak of Christians, who profess to admit the authority of this record, but

who have tainted the purity of their profession, by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information; who, instead of repairing in every question, and in every difficulty, to the principle of "What readest thou?" have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the word of God, talk also of the reason of the thing, or the standard of orthodoxy; and have, in fact, brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the decision should be looked for." He repeats throughout his Tenth Chapter, that "the inquiry of importance is, not what thinkest thou? but how readest thou? what is written in the law?"

In his late quarterly publications on Christian and Civic Economy, he has found it expedient to desert these principles, and to become the advocate of the Church of Scotland, upon the vastly lower ground he had formerly taught us to despise. We, indeed, were simple enough to expect, from the premises he had laid down, that whenever he might begin to write upon matters relative to church-order and economy, and to propose means for meliorating the condition of "Great Towns," he would have proceeded upon strictly scriptural principles; that the alleged *jus divinum* of his church, would have experienced the benefit of his confessedly powerful talents; and that he would have taken nothing for granted, until, by the help of his favourite inductive process, he had traced it up, step by step, to the commanding authority of Christ, or the unquestionable practice of his Apostles.

After having followed the Doctor through six of his quarterly pamphlets, we now find that he has been compelled to pursue quite a different course. He abandons the ground of Scripture, and almost uniformly gives his plaudit to the national church, in her present corrupted state,—corrupted, ac-

* Oxford Encyclopedia.—Baptism.

† *Potæntis ed ætære*, &c. No. 14.

* See Chap. x. *passim*.

according to the acknowledgment of some of her sincerest friends—her most meritorious sons; and in the fifth and sixth parts of these periodical publications, some account of which we shall here attempt to lay before our readers, he has given his sanction to the antichristian yoke of patronage—a yoke which almost all the pious ministers in that church sensibly feel to be a burden, and from which they groan to be delivered.

As the Doctor has not made any exertion to defend this “Hydra of uncertain birth”—as he has not attempted to show for what reasons Christian people *ought* to be deprived of the right of choosing their own spiritual guides, or how that right can be transferable for money, or other secular considerations, to an individual who has nothing to do with the people, or their religion, or how the crown or a wealthy peer can *compliment* incumbencies for political, or, perhaps, less honourable causes; or how collegiate bodies can sell the rights of patronage to an expectant before the death, but during the ill-health, of the present occupant, and yet continue to act as nominal patrons to hush suspicion and prevent inquiry; or how a clergyman can give his friend money to purchase a living for himself, the friend acting as patron, and then giving back the right. We may well be excused from exposing the inconsistency of all such practices with scriptural principles and apostolic example. When the Doctor comes to *argue* these *facts*, we shall be ready to meet him with our reasons; in the meantime we go on to give some account of the fifth and sixth parts of his Civic Economy.

The Doctor commences this work with a purely hypothetical statement of how he conceives the patronage of a district school might be best regulated; that is, by a division of such patronage between the

supporters of the school and the clergy; and from this he proceeds to show, analogically, how it is *possible* for patronage, as to the Christian ministry, to be managed with the avoidance of many of its present inconveniences and abuses. He says, referring to the school:

“And, in the very same way, might not a district chapel be raised as well as a district school, and with still greater securities even, for a right exercise of the patronage? How often, for example, do we observe a meeting-house, built at the expense of so many adventurers, and with the prospect of such a return from the seat rents, as, after defraying the salary of the minister, and all other charges, will yield them a full indemnification? Here the effective patronage is as good as shared between the electors and the hearers, and the hold is in every way as strong as human interest can make it for a pure, or at least for a popular appointment.”

The Doctor, at the very outset of his subject, falls into an egregious error, by making a distinction between the electors and hearers, as though they were two classes. The sole right of election is not usually shared between hearers and non-hearers, but is exercised either by the *members* of the Christian Society exclusively, or by the whole of the contributors equally; the former is the more usual mode among English Dissenters, and is, we presume, equally true of Scottish Dissenters. We object, moreover, to the use of the word “Adventurers” p. 171, as applied to those who erect a chapel or meeting-house for their own use, and for the spread of the Gospel in their immediate neighbourhood: a word intended, as this obviously is, to throw discredit on Dissenters, should not have been found in the Doctor’s pages; when, in other places, he wishes to be considered as a friend to Dissenterism. The use of such an epithet, and of others of a similar cast, leads us to fear that he bears no good will to those who leave the shade of that legislative church, which he considers as the glory of both ends of the Island.

In order to defray the expense of building additional chapels, (for Dr. C. has given up the idea of churches,) he tells us,

"This is done simply by a popular appointment; by holding forth instruction to the people from a man of acceptable doctrine, and of esteemed ability and character." p. 171.

We are afraid this *recipe*, though excellent in itself, will not answer the end proposed; and we apprehend that, not a few centuries may elapse, before the *patrons* of the church will assent to it.

The fact is, the complicated mechanism of an endowed and patronized establishment, will require a thorough reformation, before it will yield to so simple an instrument. And who is to introduce the reformation? Dr. C. knows that corrupted bodies will not reform themselves. The Church powers will never accede to popular elections,—it would destroy their power, and the legislator will not;—it would diminish the power of the crown and the ministry. But again, it is taken for granted throughout this whole pamphlet, that evangelical Christianity, and popular Christianity are one and the same thing: of this we have some doubts. In some districts in Scotland, where such preaching had been long known among the people, the settlement of an anti-evangelical minister has made a separation from the Church, and formed a congregation of Seceders; but, in others, the people have gradually fallen in love with the false doctrine, and forgotten that ever they heard a purer Gospel. But this is not the question. Is evangelical religion that of human nature? We hear Dr. C. say—no. Do natural men love it? Still he answers—no. How, then, is it to become popular? by the agency of a popular preacher? Alas, for Christianity, genuine evangelical Christianity, if it require the trappings of this world's eloquence to render it popular!—it must be a different thing now

from what it was in the days of the Apostle Paul, whose speech *was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.* We beg leave to remark, moreover, that the strong evidence of all past history proves the tendency of men to depart from God, and from that system of revealed truth which is from him: the *ante* and *post* diluvians—the Jews, in the whole course of their history—the Christian churches of the first ages, in Galatia, Jerusalem, Rome, &c. &c. and the seven churches in Asia—all are fallen.

At the Reformation, except in the valleys of Piedmont, there was scarcely a trace of evangelical religion to be found. Luther, Calvin, and the other reformers, *were raised up of God*, and the Spirit was poured out upon them, to fit them for the work of resuscitating the Church: but they were *hated of all men* for Christ's name's sake. Yet the word of God grew, and prevailed; but scarcely were their bodies inhumed, before the love of their followers waxed cold; many of the famous churches they planted are now the seats of the most palpable errors; and anti-evangelical doctrine may be heard from the very pulpits where Calvin and Beza preached. In England, the doctrine of the Reformation—the doctrine of the Articles and Homilies—the doctrine of Cranmer, Ridley, Hooper, Jewel, &c. &c.—is openly denied, or cautiously explained away. In Scotland, "highly favoured Scotland," as she has been called, we find that the very name of their great reformer had almost fallen into oblivion, till rescued by the powerful pen of a sectarian. The doctrine which he taught is, in many populous districts, almost forgotten; and, were it not for the powerful machinery of dissentism, it is hard to say what a low pass both parts of the island had

arrived at, long ere now. Certain it is, that though there are some who retain the love of the truth in both Establishments, they are far in the minority; and all their zeal for reformation is crushed, by the influence of their more powerful brethren. In short, there must be something more powerful than eloquence or argument, to render the Gospel of Christ popular.

We cannot, therefore, allow it to pass, in the unqualified sense of this writer, that genuine Christianity will always be popular. We have heard that the Doctor's own popularity hinges, with many of his admirers, upon something else than the enunciation of a Scriptural Christianity; and that the extraordinary pomp and strength of his language, the fervour and earnestness of his delivery, lead many, who are careless about any system of doctrine, to attend his ministrations.

The Doctor then proceeds to his darling scheme of locality.

"This great achievement lies, we think, within the power and scope of Dissenterism; and, if so little progress has yet been made towards it, it is only because Dissenters have not localised."

"They have attracted a few scattered families towards them, but they have not sent forth an emanating influence upon the whole. They have not yet found their way to that strong reciprocal influence which lies between the week-day attentions of one man, reiterating upon one neighbourhood, and the Sabbath instructions that are delivered by the same man in the heart of the same neighbourhood."—p. 172.

Of this he says,

"We know not how long it may continue to be regarded, both by them and by the general public, as a mere imaginative charm of no force and no efficacy."

Nor do we:—this we know, that it must be so viewed, while dissenterism is a different thing from a national establishment; and so long as Dissenters are connected by any other bond than that of mere juxta-position. For while they rally round any other common centre, they will never be made to

coalesce by a proximity of streets, lanes, and closes; but in a city such as London, or Glasgow, or any other large and populous place, they will be met with, going to parts remote from their local habitation, to seek the society of those who are like-minded with themselves. Dr. C.'s idea of Dissenters localizing is a beautiful day-dream, which pleases his fancy, but has in it all that belongs to a contradiction; he can have no well-grounded hope of seeing it realized.—The essential principle of dissenting congregations is unfettered choice and voluntary association; while the system of the establishment is essentially that of geographical division, *parochial cures*, or, in the dialect of Dr. Chalmers, *localizing*. But he is so sanguine in his calculations of its efficacy, that he affirms—

"A single generation would not elapse, ere this chapel-minister, though a Dissenter, stood vested with all that ascendancy over his little neighbourhood, which a parochial congregation is fitted to give to a minister in the establishment."—p. 173.

And "the trial of a single month will give more satisfying evidence than the argumentation of many volumes."—p. 174.

We are not to be supposed so minutely acquainted with Glasgow locality, as those who reside in that city or its vicinity. We hear, by the public papers, of the schemes of locality introduced by Robert Owen, of New Lanark; and, by these pamphlets on Civic Economy, we hear of the *locality* of Dr. C.'s parish; but we should feel obliged to any Glasgow correspondent who would candidly state to us the actual results of the system. If it is really so, that a "single month" of the local scheme would produce such extraordinary, such almost miraculous changes, what may not the sixty-six months, which Dr. C., with his eminent and powerful talents, and with the auxiliary aid of numerous agents and co-workers, have effected in that city! Assuredly we are in the dark,

and it must be an expedition of far greater interest and importance than that of the Arctic navigators, to travel all the way to that favoured city, to be the happy witnesses of these blessed alterations. And if it tell so much better in operation, than in the Doctor's eloquent pages, there must be a surprising degree of local infidelity in the magistrates, Presbytery, and Professors of Glasgow, who are so slow to co-operate: nor is it without sufficient reason that Dr. C. complains of "the obtuseness of our civic legislators."—p. 175.

But although Dr. C. believes localized dissenterism capable of producing mighty effects; yet,

"An instrument that is ready made to our hands should not be wantonly set aside, and it were far better that the church should be stimulated than that it should be superseded."—p. 175.

Undoubtedly stimulate it all you can; there is much of the *vis inertia* yet to overcome:—there are not a few populous districts, even in the low country of Scotland, where they stand in need of powerful stimulants; such profound dozings have overpowered them, that even the stirring energy of Dr. C. has hitherto been ineffectual to make them show any symptoms of life and vigour.

Our author proceeds to lament, that statesmen, and rulers, and patrons, pay so little attention to have the pulpits of the church filled with Evangelical preachers, which he imagines would be a great *political* benefit. The mode in which he endeavours to convince statesmen of the desirableness of promoting Evangelical preachers is, by showing that such men are honest and conscientious. But he forgets, that while he is showing that such men cannot be made the tools of faction, he is also proving that they are equally incapable of becoming the slaves and abettors of a corrupt and arbitrary ministry.

"Men of whom you are never sure on what side to find them, and whose whole

line of proceedings is a constant mockery of the expectation of party."—p. 209.

Of what use then, to the *politicians*, are those who wish simply to think and act as Christians in the scramble of this world's politics? And how is it to be supposed that an administration would place confidence in such men for carrying forward a favourite scheme? These will not be the "thick and thin men," who will support all the measures of every ministry:—though, at the same time, they are not those from whom active resistance is to be feared. But still, when they resist, though the mode may be lawful, the men become odious, and the system with them. Was it not from some of the evangelical clergy that the order not to pray for the Queen met with rejection bordering on contempt?—Have not some of their leaders in the Presbyteries refused their concurrence in the addresses, sent up to encourage the administration at the present crisis? We grant that patrons, either state or private, are wrong when they do not supply the parishes with Evangelical clergymen; but our opinion extends much further: we are sure that, either upon scriptural or purely rational ground, they have nothing to do in the matter; they ought to be viewed in no other light than as "lords over God's heritage:" some may make their yoke less oppressive than others; or, in insulated cases, may employ it for good; but it is of the *system* we speak, and of that we do not speak in unmeasured phrase, when we pronounce it wholly anti-christian in its essential principles, in its operation the source and the bulwark of endless ecclesiastical corruption, and, to the present hour, the most effectual impediment to the thorough evangelization of this professedly Christian land.

The Doctor goes on.

"There seem to be three distinct grounds on which the popular taste in Christianity

is so much held at nought by the dispensers of patronage. First, on the ground of the contempt that is felt for it as a low drivelling affection; secondly, on the ground of the moral reprobation in which it is held, as being inimical to human virtue; and, thirdly, on the ground of the suspicion, that it is in close alliance with a factious and turbulent disposition, and that, therefore, every encouragement which is awarded to it forms an accession of strength to the cause of democracy in the land."—p. 181.

On the first head we shall say little, whether the "popular taste," as in condescension to Dr. C. we shall call it, be a "thing of whim, and a thing of imagination"—whether "many of its regards be very insignificant," will not be our present business to inquire:—we can assure our readers, that in none of these do we recognise any feature of true evangelical religion. Whether "an antipathy to all the visible symptoms of written preparation for the pulpit," and "its jealousy of all doctrine that is uttered in any other than the current phraseology," be "puling and fantastic," are questions which we would hope will some day receive from Dr. Chalmers more calm consideration, than he appears yet to have given them. We, for our own part, know that few, if any, evangelical Christians, of any denomination, admire read sermons, or phraseology not founded upon and intermixed with scripture language and figure. We can assure Dr. C., that many of the wisest and best of Christians object to his sermons, from the want of scripture language and reference. We could wish Dr. Chalmers had not employed a phraseology so liable to be perverted to the vindication of the mere pulpit essayist, nor uttered sentiments that might have become the vapid moralizer, and the theological philosopher. There is something wise and natural in the preference shown to *unread* discourses; and notwithstanding the high authority which Dr. C. might cite against a *current phraseology*, we must be permitted to

CONG. MAG. No. 42.

say, that while that phraseology is a scriptural one, it had much better remain current, for we know its mintage; and, in our opinion, either the fashionable or the philosophical phraseology would bear to it but the relation of paper to bullion.

Under the second of these heads, we have some cogent arguments to prove, that the evangelic system does not lead to immorality—that it has for its basis a higher standard of morality than any other—and that no man can really hold it without doing good works. And here we admit that the Doctor is at home; and we cordially agree with him, while he proves, that the believer renounces all trust in his own righteousness, from a conception of its utter worthlessness to merit any thing at the hands of a holy God. But though he thus rejects it on the score of merit, he still aims at its holy acquirements, in order to attain a meetness for that place where a holy Majesty resides—where holy angels, and the spirits of just men made perfect, compose the society—and where perfect moral order reigns.

We are sorry we cannot make room for some of the Doctor's masterly paragraphs; but they are too long for insertion, and too closely connected, to admit of separation.

The third prejudice of rulers against the popular voice in religion, to which the Doctor directs our attention, is, that the popular Christianity is allied to the popular doctrines in politics; and that in the one case, as in the other, the principle is disaffection. "Thou fallest away to the Chal-deans," was the charge preferred by an unbelieving courtier against the faithful, weeping Prophet; and, since his time, much of the persecution that Christians have undergone, has been falsely attributed, by their enemies, to their being hostile to the state. Nero cast the blame of his own incendiary

S s

conduct upon the Christians. Even Trajan and Antoninus thought them unfit to live, though the latter is ranked among the chief of philosophers, and applauded by those who profess that Christianity which he wished to extirpate. "Swear by the fortune of Cæsar," was the ensnaring oath that was proposed to them; and he that would not blaspheme, was *proved* disloyal. Were we to trace the evil through succeeding periods, we should find the mother of harlots making the same hollow pretence for her persecutions:—the colour that was attempted to be thrown over the bloody massacres in Piedmont, Paris, and Ireland, was indeed a thin one, but still of a political dye. Dr. C. takes his stand on the high calling and prospects of a believer.

"He cannot, with a heart pre-occupied by eternal things, let himself down to a keen interest in the rivalry of this world's politics."—p. 203.

He might have even gone farther;—the Christian is the friend of man as man, and it requires no great insight into "this world's politics" to perceive that the supposed "interest" of the rulers and that of the ruled are often at variance, and that the friend of man will, at times, have to assume a cold and neutralized aspect, if not to place a hostile front, to the measures of a dominant party. The solemn league and covenant—the struggles during the reign of the brother Stuarts—the tombs of the martyrs, on the confines of his own parish, &c. &c.—all might have put him in mind, that there was a time when his forefathers looked a frowning government full in the face. We are not about to justify every thing that was acted in those times; much that was done by the ministers of the Gospel was wrong; but the Doctor, as a son of the church, ought at least to respect their attachment to the pure Gospel of Christ. We are certainly of opinion that the Christian is the

State's best friend; and we are aware that the times recently gone by have proved it. Few, if any, even of the professors of evangelical Christianity, have hoisted the standard, or filled the ranks of rebellion. Still the Christian cannot avoid reprehending public and abounding evils, though they should be found in the great: and he would be a timid, time-serving Christian minister, whose voice would not be heard against the profanity and vice, which sometimes attempt to take shelter under the protection of men of exalted rank. If sin be sin, it is equally so in the Right Honourable pillars of the state, as in the peasant.

The Doctor's sixth chapter continues the same subject, "*patronage*." We look in vain, through this chapter, for any argument in its defence; the good Doctor takes it for granted, that the thing is right and proper. Indeed, consistently, he must do so; for if moral and religious instruction cannot be left to "demand and supply," as he has once and again asserted, and the "aggressive process" must be pursued systematically, then, he imagines, it clearly follows, that religion must flow from the state—from the rulers of the land—that it must descend downwards, through the mass of the population:—this, therefore, will give rulers an undoubted right to the patronage. In vain might we urge, that *from the beginning it was not so*—that then not many wise, mighty, or noble, were called—that conversion began at the base of society, and *ascended*, instead of beginning at the summit, and working downward. We fear the Doctor is not disposed to hearken to us; and he seems to make little account even of the form and order of his own church: we do not, therefore, expect that he will listen to us, when we affirm, that

182
all
pow
inv
sari
the
frui
Do
ord
teri
sho
a r
the
lan
we
"r
sell
Ge
ous
ido
be
mi
the
too
we
fir
ori
apl
an
tio
ap
Sy
Bu
me
ve
of
an
of
—
acc
of
am
ind
the
bro
em
in
the
the
de
ap
be
an
the
Co
no
to
b

all secular patronage, and secular power, given to the Church, has invariably tended, and will necessarily tend, to her deterioration: the alliance is unhallowed, and the fruits of it are monstrous. The Doctor's likings for splendid church order is a little *outré* for a Presbyterian. He says, "And sorry should we be, in particular, were a rashly innovating hand laid upon the venerable hierarchy of England."—p. 223.

This, we own, is our opinion: we are no advocates for laying a "rash hand" even on Popery itself; nay, nor on Mahomedanism, Gentooism, or any of the numerous systems of superstition and idolatry: but we certainly should be insincere, did we profess to admire, or wish to see perpetuated, the gaudy pageantry of our national establishment. We think we have scriptural ground for preferring the plain and primitive order of the first Christians to the splendour of mitres and croziers, and the decent order of congregational churches, to the complicated apparatus of Sessions, Presbyteries, Synods, and General Assemblies. But we wonder not that Dr. Chalmers, who once dreamed of converting the Pope, and making use of him, and his establishment, as an instrument for the conversion of Christendom,* should admire

the cathedrals, the palaces, and the rich revenues of the English dignitaries. He indeed proposes a sort of modified episcopacy in his own city: he says,

"The best arrangement for a town that has only ten churches, and would need thirty, is, in supplementing the deficiency, to descend from spires to belfries, and, besides observing the utmost simplicity in the buildings, to assign such an income to the clergyman, as that the whole expense, both of the erection and endowment, may, as nearly as possible, be met by the proceeds of the attendance."

That is, let there be an end put at once to the formerly boasted Presbyterian parity of the Church of Scotland; and let a few men of talents and influence rule, or domineer, and let the others be in humble subordination. In short, let there be an episcopacy! And where are these men of "esteemed ability and character," who will sit down contentedly to be subalterns to the present city ministers of Glasgow? Sit down without any prospect of an elevation equal to those, with whom they think it not too high an honour to compare themselves. And in whom shall the choice of the new order of Bishops be vested? We doubt this is a gravelling question. If we are to believe Dr. Chalmers, mighty effects, indeed, flow from the labours of a Bishop.

"Whenever the good Bishop of Gloucester assumes, for a day, the office of humble pastor, in one of the humblest of his parishes, he leaves an unction of blessedness behind him; and the amount of precious fruit that springs from such an itinerancy of love, and evangelical labour, is beyond all computation."

We are not used to such a mode of computation; but may be al-

* "Conceive that the Spirit of God, accompanying the circulation of the word of God, were to introduce all its truths, and all its lessons, into the heart of every individual of the Catholic priesthood, and that the Pope himself, instead of being brought down in person from the secular eminence he occupies, were brought down in spirit, with all his lofty imaginations, to the captivity of the obedience of Christ,—then I am not prepared to assert, that, under the influence of this great Christian episcopacy, a mighty advancement may not be made in building up the kingdom of God, and in throwing down the kingdom of Satan, throughout all the territories of Catholic Christendom. And yet, with all this, the name of Catholic may be retained—the external and visible marks of distinction may be as prominent as ever—and, with all those

insignia about them, which keep up our passionate antipathy to this denomination, there might not be a single ingredient in the spirit of its members to merit our rational antipathy."—*Sermon before the Hibernian Society*, p. 33, 34.—*Christian Monitor*, January 1821, p. 40.—See some excellent remarks on this passage in *Cunningham's Apostacy of the Church of Rome*, p. 157—160.

lowed to remark, that the language is certainly very strong; if the effects of a Bishop's labours for ONE DAY be beyond all computation, they are little short of infinite. And what, we would ask, are they for a year? What for a century? and, if one Bishop, what of many? There are in England twenty seven Bishops and Archbishops, and their order, with but little interruption, has been established for more than two hundred and fifty years; but still England is not evangelized—and its Bishops present the most formidable array against evangelical doctrines, against Dr. C.'s aggressive schemes, and against all innovation. Then well might Presbyterian Scotland indignantly ask her learned Doctor, what he intends by this side-wind for Episcopacy? We revere the Bishop of Gloucester, not because he wears a mitre, a silk apron, and lawn sleeves, and has a seat in the House of Peers, and is called, "My Lord;" but from a higher consideration—because he is a good man. But we have no hesitation in affirming, and we know the Bishop would join us in the opinion, that the labours of a poor stipendiary curate, when the spirit of truth attends his labours, will be as effectual in converting a soul from sin, as those of a Bishop:—and we may tell Dr. C., that the labours of Whitefield, of Berridge, of Grimshaw, or of R. Hill, though all denounced as irregular, and not one of them a Bishop, have done more good in promoting the pure Gospel in England, than the labours of all the Bishops and Archbishops since the days of Cranmer.

We conceive the law of patronage to be firmly fixed in England, and no less so in Scotland; and though Dr. Chalmers has brought forward a proposal for the veto of the Presbytery, as a powerful engine, mighty to keep out the buyers and sellers, and competent

to keep the church pure; we know its practical inefficiency:—we are aware that few Presbyteries are to be met with, where the *moderates*, or anti-evangelicals, do not predominate:—we are informed, too, that many Presbyteries consider the preaching of evangelical doctrine as the greatest crime of which a young man can be guilty.*

There have been instances of very unfit persons presented by a patron; all that the Presbytery could do, was to refuse ordination;—an appeal followed of course, and when it came before the General Assembly—there—such a formidable array of legal machinery meets the members of a country Presbytery—there, Lords of Sessions, Solicitors, Advocates, and Writers to the Signet, stand around in courtly attitudes, there it is that, as the Dr. says, "patronage won her victory;" not, as he says, "from the votes of clergymen who can recal them," but from the mixture of persons of property, who, by voting for patronage, conferred a boon upon themselves and friends, and on whom even Dr. C. will find his eloquence powerless to persuade them to "recal their votes."

Though Dr. C. professes to believe popular elections the mode best adapted to secure a useful ministry, yet, strange to tell, he seems, in the following passage, to aim at their depreciation:

"And, after all, it must often happen, that even under the most democratic economy of a congregation, the minister virtually obtains his office by the appointment of the few."—p. 236.

We have heard it said, that Dr. C. owed his appointment to Dissenters, two of whom were in the council of the city of Glasgow at the time. Be this as it may, the Dissenters have no thanks to render the good Doctor for his return of kindness. The *locality scheme*

* We have an instance in our eye, but it is not ripe for exposure.

is, in its very nature, exclusive, and were all the city clergy to act up to it, there would be no room for Dissenters in Glasgow. But we deviate.

We recollect, that the late Dr. Haweis, the venerable commentator on the Bible, and warm friend of missions, once wrote, "A Plea for Peace and Union among the Living Members of Christ's Church." And there the argument in favour of Episcopacy was just the counterpart of our friend Dr. C.'s; that in every society or district, some man of talents, influence, age, or respectability, would be looked up to:—therefore, Episcopacy ought to be established.

If the Doctor means to say, that we should choose a formal patron in all our congregations, because some little influence may be occasionally and improperly exercised, he is begging the question—he is not here following the inductive scheme at all. To follow his advice, would be like selling ourselves for slaves, lest any one should oppress us, while in a state of freedom. We cannot, however, relinquish, the true New Testament plan, from any fear of the imperfections which may attend the execution, and though some should be so silly as to be led, and others so artful, as to use undue influence; the quantity of efficient talent in the ministry, called forth into action upon the elective scheme, will, at any rate, be vastly more than on the patronage-method; so that even making every abatement, and allowing both to be merely the production of human prudence, still the popular election bids fairest, upon the Doctor's own showing, for the good of the people; and the *gist* of his book now before us, is to induce patrons to approximate, in the exercise of their right, as nearly as possible, to the popular voice; in other words, to merge their right in the popu-

lar wish. Sir H. M. Wellwood, to whom the Doctor refers in terms of high approbation, admits, that the law of patronage has been the great cause of Dissent.* Dissent has weakened the establishment, and when such a powerful body of Presbyterian Dissenters, as are contained in the United Secession Church, all of whom, without any exception, as far as we are informed, are Evangelical, are marshalled in array, the leaders of the Establishment would need to retrace their steps:—this wisdom, however, they are not willing to learn, nor does Dr. Chalmers seem disposed to teach them; they may if they choose take a lesson from us.

We hope we shall not be accused of showing disrespect to Dr. Chalmers, or of opposing him in the execution of his plans. We write with feelings of the highest esteem for him, and, in as far as he preaches Christ, we bid him God speed; in as far as his plans tend to the promotion of religion, we give him the right hand of fellowship; but we think too highly of this worthy divine, to allow ourselves to imagine, that he would desire us to conceal our honest sentiments in deference to him, or to withhold our disapprobation, of what we think wrong, merely because he may have adopted it.

The Doctor may yet see cause to leave the pale of an Established Church, and range himself among Dissenters, and we are persuaded, that whenever he applies himself to study the question of an Established Church, in all its bearings, according to his own first principles, this will be the result: we know that he could not temporize, and the moment that convinces him that establishments are opposed to the true nature of Christ's kingdom, will find him without their circle.

* Life of Dr. Erskine. Appendix, p. 468, 469.

Literaria Rediviva; OR, The Book Worm.

It has for some time past been our intention to appropriate a niche in our Review Department to the authors of a past age; and we have at length adventured upon this difficult task. Conscious as we are of the numerous advantages, and ampler facilities, enjoyed by writers of modern days, we yet think, that in many of the more imperishable qualities of authorship, our ancestors were greatly our superiors, and will appear, to the eyes of distant ages, much more masculine in their features, and gigantic in their stature. It may cause our modern Athenians, whose passion is novelty, and whose antipathies are all awake at the mention of antiquity, no little displacency to observe, that we design to rescue a few pages of our Review Department from the unappeaseable claims of modern writers, and to devote them to a brief notice of the more durable and fascinating works of older times. Yet this project will, we feel assured, recommend itself to all our more judicious and inquisitive readers, and may serve to bring into notice some of the brilliant and unrivalled treasures of genius and learning, with which our language abounds. It will be our especial endeavour, in this new arrangement, to place in due prominence such writers as were eminently distinguished in their day, by their attachment to the cause of civil and religious freedom, and whose efforts were directed particularly to the defence of pure and primitive Christianity. Yet it is not our intention to restrict this department to any one class of writers, but occasionally to notice those whose names may stand more immediately connected with the history of general literature. We have deemed these few observations necessary, by way of explaining our intention, and have now only to say, that we shall feel obliged to any of our more excursive readers, who will direct our attention to old works of general interest, or of peculiar excellence, and shall feel especially obliged by reviews of any such productions. Without further introduction or apology, we shall proceed to call the attention of our readers to a work of the celebrated Andrew Marvel, the co-secretary with the immortal Milton.

The Rehearsal Transpos'd; or, Animadversions upon a late Book, intituled, A Preface, shewing what Grounds there are of Fears and Jealousies of Popery. By Andrew Marvel. Part I. 1672: Part II. 1674. 12mo.

THE title of the work, which we here introduce to our readers, is taken, as well as numerous allusions in the body of the performance, from the celebrated satirical play of the Duke of Buckingham, called the *Rehearsal*, in which the principal dramatic writers of the age of the Restoration were severely, but justly ridiculed. The hero of the Duke of Buckingham's satire is an ignorant and bloated

play-writer, called *Bayes*. This wretched and affected scribbler invites two friends to witness a rehearsal of a new play, which he had just finished; and, as the rehearsal is proceeding, he entertains his friends by disclosing to them the rules by which he composed his plays. The following brief extract from the Duke's *Rehearsal* will explain the design of Marvel in calling his work the *Rehearsal Transpos'd*, as well as throw some light upon the character of the ambitious ecclesiastic, whom the author has dubbed *Mr. Bayes*. Marvel, by this ingenious artifice, shielded himself from the legal consequences which, in

that intolerant age, the infuriated churchman might have brought upon him. Bayes says—

"My first rule is the rule of *transversion*, or *regula duplex*, changing verse into prose, or prose into verse *alternative*, as you please.

"Smith. Well, but how is this done by rule, Sir?

"Bayes. Why, thus, Sir; nothing so easy, when understood: I take a book in my hand, either at home or elsewhere, for that's all one; if there be any wit in't, as there is no book but has some, I transverse it; that is, if it be prose, put it into verse, (but that takes up some time); and if it be verse, put it into prose.

"Johnson. Methinks, Mr. Bayes, that putting verse into prose should be called *transprosing*.

"Bayes. —Sir, it's a very good notion, and hereafter it shall be so."

Before we attempt to offer any observations on the production itself, we shall present a brief sketch of the controversy which gave it birth. Samuel Parker, the renegade from puritanism, a deistical bishop, the abettor of popery and tyranny, the fawning sycophant to Archbishop Sheldon, and the base tool of the basest of kings, a man of no mean talents and erudition, published, about the year 1670, a work, entitled, *Ecclesiastical Politie*, and also a preface to a posthumous book by Bishop Bramhall. The object of the author, in both these productions, was to revile the Dissenters, reprobate the doctrine of religious toleration, and excite the civil power to the total suppression of nonconformity, though, at the very same time, like a certain undertaking churchman of our own days, he was projecting measures for the union of the Church of England to that of Rome. In short, both these works prove him more of a Papist than a Protestant, and more of a fawning and unprincipled courtier than either. To the Ecclesiastical Polity Dr. John Owen published a very argumentative and satisfactory reply, entitled, "*Truth and Innocence Vindicated*," &c.

Dr. Owen's work entered both

logically and theologically into Parker's attack upon the liberties of Protestants and Englishmen, but left the author not a little elated with the notice his book obtained among the high church party, and with the favour into which he had grown with a most corrupt and arbitrary court. He replied to Dr. Owen, in a work of more than twice the size of his first, entitled, *A Defence and Continuation of the Ecclesiastical Politie*, &c. In this work, indeed, the author distils the very gall of bitterness, and drops upon the unfortunate puritans the poisonous foam of the old serpent. It shows its author to have been a man of consummate arrogance, of no common tact at ridicule, and of a most comfortable exemption from all scruples of truth and justice. But he was destined to receive, at the hands of our author, perhaps the most appropriate chastisement which could be inflicted. Parker piqued himself highly upon his wit, and was generally esteemed at court one of the ablest antagonists of the Puritans. The publication of Mr. Marvel's First Part, which took place in 1672, produced an extraordinary impression throughout the kingdom. The fine strain of wit which pervades every part of it, was adapted at once to meet the prevailing taste both of the court and the nation, and, by its irresistible power, calculated to inflict the most humbling of all castigations upon the haughty and unprincipled Doctor. But he had been the first in the quarrel, and had thrown down his gauntlet against a party which, though they possessed not the powers of the state, nor the riches of the church, numbered among them some of the rarest spirits of the age. Parker soon found that he had mistaken his weapon. He felt the blow of one of the mightiest arms that ever wielded the weapon of ridicule, and writhed and

murmured in vain under his well-deserved wounds.

Soon after the publication of the first part of the *Rehearsal Transposed*'d, Parker attempted a reply, in a pamphlet, entitled, *A Reproof to the Rehearsal Transposed*, in a *Discourse to its Author*. About the same time, Marvel received an anonymous letter, signed I. G. dated Nov. 3, 1673, and concluding with these words: "If thou darest to print or publish any lie or libel against Dr. Parker, by the eternal God I will cut thy throat." The reply of Parker, together with this threatening letter, excited Marvel to write his *Second Part*, which accordingly appeared in 1674, and which so effectually silenced the already smarting and mortified Episcopalian, that he deemed it, according to the testimony of the party he defended, much the wiser plan no longer to dispute the field with so invincible a champion. Even Anthony Wood, that eager and base reviler of the Puritans and Nonconformists, says, that "Parker judged it more prudent to lay down the cudgels, than to enter the lists again with an untowardly combatant, so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion ever since, of sporting and jeering buffoonery. It was generally thought, however, by many of those who were otherwise favourers of Parker's cause, that the victory lay on Marvel's side; and it wrought this good effect on Parker, that, for ever after, it took down his great spirit." And Bishop Burnet says, "that after he (Parker) had for some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain, but with so peculiar and entertaining a conduct, that from the king, down to the tradesman, his books were read with great plea-

sure; that not only humbled Parker, but the whole party; for the author of the *Rehearsal Transposed*'d had all the men of wit (or, as the French phrase it, all the *laughers*) on his side."

It is not often that a theological controversy becomes a subject of general interest, and still less frequently that a controversial book may be read as a relaxation and amusement; but such is the nature of Mr. Marvel's work, of which we shall now afford some specimens, that we think no reader of taste, and certainly no admirer of true genius, can peruse this production, without feeling great interest in the controversy, and receiving much amusement from the ceaseless flow of humour which enriches every page. Nor are we merely made spectators of a comedy at Parker's expense. The author's wit is sustained by passages of great vigour, and by observations the most sagacious, and reasonings the most masterly: so that, at his pleasure, he can either exhibit his adversary dismembered by the irresistible stroke of his broad sword, or display him pinned to the ground under a shower of light but exquisitely keen missiles. Mr. Marvel does not profess to answer, *seriatim*, all the extravagant propositions and absurd reasonings of his adversary's work: the greater part of his dogmatism and malignity he justly viewed as fair and lawful objects of satire; but all the leading doctrines, and great first principles, which Parker attempted to establish, he treats with sufficient gravity; and, with truly philosophical skill, exposes their fallacy and iniquity. But even his logic is open-faced and smiling; and about his gravest paragraphs there is an air of ease and pleasantry, which invariably gains the favour of the reader, and keeps him in perpetual good humour.

He commences his *First Part*

with some gentle gibes upon Dr. Parker's affected unwillingness to appear in print, and upon his apparent coyness in yielding to the bookseller's importunity. The following is an amusing specimen of the manner in which he begins his attack:—

"It will not be unpleasant to hear him begin his story. The ensuing *Treatise of Bishop Bramhall's Being somewhat superannuated*, the Bookseller was very solicitous to have it set off with some Preface that might recommend it to the genius of the age, and reconcile it to the present juncture of affairs. A pretty task indeed: that is as much as to say, To triok up the good old Bishop in a yellow coif and a bulls-head, that he may be fit for the publick, and appear in fashion. In the mean time 'tis what I always pressaged: from a writer of books, our author is already dwindled to a preface-monger, and from prefaces I am confident he may in a short time be improved to endite tickets for the Bear Garden. But the bookseller I see was a cunning fellow, and knew his man. For who so proper as a young priest to sacrifice to the genius of the age; yes, though his conscience were the offering? And none more ready to nick a juncture of affairs than a malapert chaplain; though not one indeed of a hundred but dislocates them in the handling. And yet our author is very maidenly, and condescends to his bookseller not without some reluctanace, as being, forsooth, first of all none of the most zealous patrons of the press.

"Though he hath so lately forfeited his credit, yet herein I dare believe him: for the press hath ought [owed] him a shame a long time, and is but now beginning to pay off the debt. The press (that villainous engine) invented much about the same time with the Reformation, that hath done more mischief to the discipline of our church, than all the doctrine can make amends for. 'Twas an happy time when all learning was in manuscript, and some little officer, like our author, did keep the keys of the library. When the clergy needed no more knowledge then to read the Liturgy, and the laity no more clerkship than to save them from hanging. But now, since printing came into the world, such is the mischief, that a man cannot write a book but presently he is answered. Could the press but once be conjured to obey only an *Imprimatur*, our author might not disdain perhaps to be one of its most zealous patrons. There have been ways found out to banish ministers, to fine not only the people, but even the grounds and fields where they assembled in conventicles: but no art yet could prevent these seditious meetings of letters. Two or three brawny fellows in a corner, with

moor iak and elbow-growse, do more harm than an hundred schismatical divines with their *sweaty preaching*. And, which is a strange thing, the very sponges, which one would think should rather deface and blot out the whole book, and were anciently used to that purpose, are become now the instruments to make things legible. Their ugly printing letters, that look but like so many rotten teeth, how oft have they been pull'd out by B. and L. the public tooth-drawers! and yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative as ever. O printing! how hast thou disturb'd the pence of mankind! that lead, when moulded into bullets, is not so mortal as when founded into letters! There was a mistake sure in the story of Cadmus; and the serpents teeth which he sowed, were nothing else but the letters which he invented. The first essay that was made towards this art, was in single characters upon iron, wherewith of old they stigmatized slaves and remarkable offenders; and it was of good use sometimes to brand a schismatic. But a bulky Dutchman diverted it quite from its first institution, and contriving those innumerable *syntagmes* of alphabets, hath pestered the world ever since with the gross bodies of their German divinity. One would have thought in reason that a Dutchman at least might have contented himself only with the wine-press."—pp. 3—7.—part 1st.

Dr. Parker had been educated in the strictest principles of Presbyterianism, and had resided at Oxford during the prevalence of the Parliament and the Puritans; and being a man capable of taking his complexion from the colour of the times, and his creed from the dispensers of power and wealth, had even surpassed others in his professed zeal for piety and Calvinism. But when the change of public affairs rendered a change in his theological policy desirable, he was not contented with relinquishing his connexion with the presbyterian disciplinarians, but piety itself must become the object of his ridicule, since that was the easiest mode of expiating his former sins, and was besides the best recommendation at court. Evangelical principles furnished him with abundant topics of profane sport. Of course, the doctrines of Calvin, which were just then beginning to

T t

be impugned by some few of the time-serving prelates of the restored church, presented to the imagination of the insolent Doctor a lofty mark. But our readers will see, from the following citation, with what pleasantry and adroitness Mr. Marvel retorts the ridicule of his antagonist, and turns the whole laugh upon himself. The first sentence in the extract, our readers will observe, are Parker's words.

"*There sprang up a mighty Bramble on the south side the Lake Lemane, that (such is the rankness of the soil) spread and flourished with such a sudden growth, that partly by the industry of his agents abroad, and partly by its own indefatigable pains and pragmaticalness, it quite over-ran the whole Reformation.*"—You must conceive that Mr. Bayes was all this while in an ecstasy in Dodona's Grove; or else here is strange work, worse than explicating a post, or examining a pillar. A bramble that had agents abroad,, and itself an indefatigable bramble. But strait our bramble is transformed to a man, and he makes a chair of infallibility for himself, out of his own bramble timber. Yet all this while we know not his name. One would suspect it might be a Bishop Bramble. But then he made himself both pope and emperor too of the greatest part of the reformed world. How near does this come to his commendation of Bisliop Bramhall before? For our author seems copious, but is indeed very poor of expression: and, as smiling and frowning are performed in the face with the same muscles very little altered; so the changing of a line or two in Mr. Bayes at any time, will make the same thing serve for a panegyrick or a philippick. But what do you think of this man? Could Mistress Mopsa her self have furnished you with a more pleasant or worshipful tale? It wants nothing of perfection, but that it doth not begin with *Once upon a time!* Which Mr. Bayes, according to his accuracy, if he had thought on't, would never have omitted. Yet some critical people, who will exact truth in falsehood, and tax upon an old-wife's fable the punctuality of history, were blaming him t'other day for placing this bramble on the south-side of the Lake Lemane. I said, it was well and wisely done that he chose a south sun for the better and more sudden growth of such a fruit-tree. Ay, said they, but he means Calvin by the bramble; and the rank soil on the south-side the Lake Lemane is the city of Geneva, situate (as he would have it) on the south-side of that lake. Now it is strange that he, having travell'd so

well, should not have observ'd that the lake lies east and west; and that Geneva is built at the west end of it. Pish, said I, that's no such great matter, and, as Mr. Bayes hath it upon another occasion, *Whether it be so or no, the fortunes of Caesar and the Roman empire are not concern'd in't* One of the company would not let that pass, but told us if we look'd in Caesar's Commentaries, we should find their fortunes were concern'd, for it was the Helvetian passage, and many mistakes might have risen in the marching of the army. Why then, replied I again, whether it be east, west, north, or south, there is neither vice nor idolatry in it, and the ecclesiastical politician may command you to believe it, and you are bound to acquiesce in his judgement, whatsoever may be your private opinion. Another, to continue the mirth, answered, That yet there might be some religious consideration in building a town east and west, or north and south, and 'twas not a thing so indifferent as men thought it: but because in the Church of England, where the table is set altar-wise, the minister is nevertheless obliged to stand at the north-side (though it be the north-end of the table) it was fit to place the Geneva Presbyter in diametrical opposition to him upon the south side of the lake. But this we all took for a cold conceit, and not enough matured. I, that was still upon the doubtful and excusing part, said, That to give the right situation of a town, it was necessary first to know in what position the gentleman's head then was when he made his observation, and that might cause a great diversity, as much as this came to. Yes, replied my next neighbour: or, perhaps some roguish boy that managed the puppets, turned the city wrong, and so disoriented our geographer. It was grown almost as good as a play among us: and at last they all concluded that Geneva had sold Mr. Bayes a bargain, as the moon serv'd the sun in the Rehearsal, and in good sooth had turn'd her breech on him. But this, I doubt not, Mr. Bayes will bring himself off with honour: but that which sticks with me is, that our author having undertaken to make Calvin and Geneva ridicule, hath not pursued it to so high a point as the subject would have afforded. First, he might have taken the name of the beast Calvinsus, and of that have given the anagram, Lucianus. Next, I would have turn'd him inside outward, and have made him Usinulus. That was a good hobgoblin name to have frightened children with. Then he should have been a bramble still, ay, an indefatigable bramble too: but after that he should have continued (for in such a book a passage in a play is clear gain, and a great loss if omitted) and upon that bramble *recesses grew as plentiful as blackberries*, but both unwholesome, and they stain'd all the white aprons so, that there was no getting of it out. And

then, to make a fuller description of the place, he should have added; That near to the city of roaring Lions there was a lake, and that lake was all of brimstone, but stored with evergrown trouts, which trouts spawned Presbyterians, and those spawned the Millecants of all other sects. That this shoal of Presbyterians landed at Geneva and devoured all the Bishop of Geneva's capons, which are of the greatest size of any in the reformed world. And ever since their mouths have been so in relish that the Presbyterians are in all parts the very cannibals of capons: in so much that if princes do not take care, the race of capons is in danger to be totally extinguished. But that the river Rhone was so sober and intelligent, that its waters would not mix with this lake perillous, but ran sheer thorough without ever touching it: nay, such is its apprehension lest the lake should overtake it, that the river dives it self under ground till the lake hath lost the scent: and yet when it rises again, imagining that the lake is still at its heels, it runs on so impetuously that it chuseth rather to pass through the roaring Lions, and never thinks it self safe till it hath taken sanctuary at the Popes town of Avinion. He might too have proved that Calvin made himself Pope and Emperour, because the city of Geneva stamps upon its coin the two-headed Imperial Eagle. And, to have given us the utmost terror, he might have considered the alliance and vicinity of Geneva to the Canton of Bern, the arms of which city is the bear, (and an argument in heraldry, even Bishop Bramhall himself being judge, might have also held in divinity) and therefore they keep under the Town-house constantly a whole den of bears. So that there was never a more dangerous situation, nor any thing so carefully to be avoided by all travellers in their wits, as Geneva: the lions on one side, and the bears on the other."—pp. 50—56.—part 1st.

We find it no easy matter to select passages sufficiently brief, and insulated from the context, to admit of citation. Those we have already presented, may satisfy our readers that Marvel was no mere droll or mountebank, no ordinary satirist, and that he is capable of exhibiting his opponent to the mirth of his readers in an infinite variety of laughable attitudes. But Marvel possessed far higher qualities than those of wit and satire, and could write with as pure a taste, and as wide a reach of thought, as any man of his age. The following passage is only

about half of what ought to be cited to preserve the connexion, and give the reader an idea of the bearing of the remarks upon the unhappy Parker; but we find it impossible to gratify ourselves to the extent of our wishes, and must therefore introduce the extract, with another or two which shall follow, merely as specimens of the graver portions of our author's performance.

"Those that take upon themselves to be writers, are moved to it either by ambition or charity: imagining that they shall do therein something to make themselves famous, or that they can communicate something that may be delightful and profitable to mankind. But therefore it is either way an envious and dangerous employment. For, how well soever it be intended, the world will have some pretence to suspect, that the author hath both too good a conceit of his own sufficiency, and that by undertaking to teach them, he implicitly accuses their ignorance. So that not to write at all is much the safer course of life: but if a mans fate or genius prompt him otherwise, 'tis necessary that he be copious in matter, solid in reason, methodical in the order of his work; and that the subject be well chosen, the season well fix'd, and, to be short, that his whole production be matur'd to see the light by a just course of time, and judicious deliberation. Otherwise, though with some of these conditions he may perhaps attain commendation; yet without them all he cannot deserve pardon. For indeed whosoever he be that comes in print, whereas he might have sat at home in quiet, does either make a treat, or send a challenge to all readers; in which cases, the first, it concerns him to have no scarcity of provisions, and in the other to be completely arm'd: for if any thing be amiss on either part, men are subject to scorn the weakness of the attack, or laugh at the meanness of the entertainment."—pp. 24, 25.—part 2d.

"But, among all the differences of writing, he that does publish an invective, does it at his utmost peril, and 'tis but just that it should be so. For a mans credit is of so natural and high concernment to him, that the preserving of it better, was perhaps none of the least inducements at first to enter into the bonds of society, and civil government; as that government too must at one time or other be dissolved where mens reputation cannot be under security. 'Tis dearer than life it self, and (to use a thought something perhaps too delicate, yet not altogether unreasonable) if beside the laws of murder, men have thought fit, out of respect to humane nature, That whatso-

ever else moves to the death of man should be forfeit to pious uses, why should there not as well be deadlands for reputation? And this I intend not only of those who publish ignominious falsehoods, to whom no quarter ought to be granted, but even of such partly who by a truth too officious shall procure any mans infamy. For 'tis better that evil men should be left in an undisturbed possession of their repate, how unjustly soever they may have acquired it, then that the exchange and credit of mankind should be universally shaken, wherein the best too will suffer and be involved. It is one thing to do that which is justifiable, but another that which is commendable; and I suppose every prudent writer aims at both: but how can the author of an invective, though never so truly founded, expect approbation (unless from such as love to see mischief at other mens expence) who, in a world all furnished with subjects of praise, instruction and learned inquiry, shall studiously chuse and set himself apart to comment upon the blemishes and imperfections of some particular person? Such men do seldom miss too of *their own reward*; for whereas those that treat of innocent and benign argument are represented by the muses, they that make it their business to set out others ill-favoredly do pass for *satyres*, and themselves are sure to be personated with prick-ears, wrinkled horns, and cloven feet.

"Yet if for once to write in that stile may be lawful, discreet or necessary, to do it a second time is lyable to greater censure. Not so much because the after-ment seldom or never equals the first herbage; (a caution not unfit however for all authors) as that by-standers will begin then to suspect, that what they look'd on first as an accident with some divertisement, do's rather proceed from a natural malignity of temper. For few readers are so ill natur'd but that they are quickly tired with personal and passionate discourses; and when the contest comes to be continued and repeated, if they interest themselves at all, they usually incline and think that the justice lies on the weaker side. But whether the last appeal of writers lie to the readers, or to a man's own ultimate recollection, this invective way cannot be truly satisfactory either to themselves or others. For it is a predatory course of life, and indeed but a privateering upon reputation; wherein all that stock of credit, which an honest man perhaps hath all his age been toying for, is in an hour or two's reading plunder'd from him by a free-booter."—pp. 26, 27, 28.—part 2d.

He then proceeds to show, that notwithstanding all this, it may be both justifiable and praiseworthy to write satirically, once, twice, or even thrice, and this too against a

clergyman; and, in the conclusion of this very fine passage, he shows that Parker was such a clergyman as justly merited to be held up to the scorn and contempt of mankind.

It was not our intention to furnish an analysis of this singularly interesting and eloquent work. Such an undertaking would not indeed be easy, as the author seizes upon whatever part of his opponent appears most open to attack, and alternately laughs and reasons, sports or wrestles with him, as the humour takes him. We shall close our extracts with the following sentences, which are introductory to a long and able disquisition upon the nature and ends of government.

"Neither are you more distinct in the matter of necessity, wherein, it being the original from which you first derive all this absolute and unlimited government, it behooves you if ever to have *shown your heraldry*. For though Necessity be a very honourable name of good extraction and alliance, yet there are several families of the Necessities, as in yours of Bayes, and though some of 'm are Patrician, yet others are Plebeian. There is first of all a necessity, that some have talk'd of, and which I mention'd you in my former book, that was pre-eternal to all things, and exercised dominion not only over all humane things, but over Jupiter himself and the rest of the deities, and drove the great iron nail thorough the axle-tree of nature. I have some suspicion that you would have men understand it of your self, and that you are that Necessity. For what can you be less or other who have given an absolute and unlimited power to princes, who have made nature pre-existent to our Saviour, and pre-eminent, and have therefore forced him to subscribe to its dictates, and confirm its grants, though to his own derogation and prejudice, who have obliged Providence to dispense power to the magistrate according to your good pleasure, and herein have claim'd to your self that universal dictatorship of necessity over God and man, though it were but *clavi figendi causa*, and to strike thorow all government, humane and divine, with the great hammer? There is another which may be named the necessity of the neck, or Caligula's necessity before spoke of; that is, that the whole body of the people should have but one neck. Do you mean this? for it is very useful and virtuous toward the attainment of *publick tranquillity and the ends of government*. A third

is the necessity of the calf, which in this case would be very considerable to the magistrate. For the calves of the legs being placed behind where they are altogether unuseful, it were necessary in some mens opinion, to place the calf rather before for defence, lest men should break their shins by making more hast then good speed. You may then reckon necessity of state, to which in former times 'twas usual to oppose impossibility: and of kin to these is necessity that has no law, and that necessity where the king loses his right, that is, when nothing is to be had. And lastly, there is one sort of men for whose sake there is a common maxime establish'd, that there is an absolute necessity they should have good memories. I have thus far gratified your indefiniteness by this enumeration, that you may hence forward pick and chuse a necessity as you shall see occasion. And in the mean time, that I may furnish you with a Christen-name as well as a surname; and set you up for an author, you may please henceforward to write your self Mr. Necessity Bayez. But though the necessity you speak of does more or less partake of all or most of these I have mention'd, it seems to me rather reducible to that of the calf. That is to say, You do hereby seem to imagine, that Providence should have contrived all things according to the utmost perfection, or that which you conceive would have been most to your purpose. Whereas in the shape of mans body, and in the frame of the world, there are many things indeed lyable to objection, and which might have been better if we should give ear to proud and curious spirits. But we must nevertheless be content with such bodies, and to inhabit such an earth as it has pleased God to allot us. And so also in the government of the world, it were desirable that men might live in perpetual peace, in a state of good nature, without law or magistrate, because by the universal equity and rectitude of manners they would be superfluous. And had God intended it so, it would so have succeeded, and he would have sway'd and temper'd the minds and affections of mankind, so that their innocence should have expressed that of the angels, and the tranquillity of his dominion here below should have resembled that in heaven. But alas! that stato of perfection was dissolv'd in the first instance, and was shorter liv'd than anarchy, scarce of one days continuance. And ever since the first brother sacrificed the other to revenge, because his offering was better accepted, slaughter and war has made up half the business in the world, and oftentimes upon the same quarrel, and with like success. So that as God has hitherto, instead of an eternal spring, a standing serenity, and perpetual sun-shine, subjected mankind to the dismal influence of comets from above, to thunder, and lightning, and tempests from the middle region, and from the lower surface, to the raging of the seas, and the tottering of earthquakes, beside all other the innumer-

able calamities to which humane life is exposed, he has in like manner distinguish'd the government of the world by the intermitting seasons of discord, war, and publick disturbance."—pp. 171—175.—part 2d.

These passages will sufficiently convince our readers that Marvel's work is not a mere jest book, or antique encyclopedia of wit. It is characterized by a manliness and purity of sentiment worthy of the great cause which it was intended to advocate, and honourable to the name and the virtues of the uncorrupted patriot, whom no terrors could awe into bondage, and no lures warp from his integrity. The genius and the wit of the performance will secure to it that homage which we are glad to find merited by the bosom friend and devoted admirer of Milton. The adversaries of Marvel praised him for his wit, and even Charles II. pronounced him the best prose satirist of the age. But, as Mr. D'Israeli has well observed, "Marvel had other qualities than the freest humour and the finest wit—a vehemence of solemn reproof, and an eloquence of invective, that awes one with the spirit of the modern Junius, and may give some notion of that more ancient satirist, whose writings are said to have so completely answered their design, that, after perusal, their unhappy object hanged himself on the first tree; and, in the present case, though the delinquent did not lay violent hands on himself, he did what, for an author, may be considered as desperate a course, *withdrew from the town, and ceased writing for some years.*" To these ample testimonies to the genius and wit of Marvel, we shall add but one more. Dean Swift, speaking of the usual fate of those who undertake to answer any considerable work, says,—"*There is, indeed, an exception, when any great genius thinks it worth his while to expose a foolish piece; so we still read Marvel's answer to Parker with pleasure; though the book it answers be sunk long ago.*"

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

CORNWALL.

(Continued from p. 276.)

EAST LOOE.—A dissenting cause originated here in the year 1688, with Mr. *Thomas Hancock*, ejected from St. Winnow, in this county, who continued his public meeting till extreme old age.

EDOCOMB.—Prior to the year 1813, a congregation of Dissenters appears to have been raised in this place, which is described as having been, till that time, one of the darkest parishes in the county. The people were indebted for the light of the Gospel to the exertions made by the ministers belonging to the County Association, and particularly to the Rev. *THOMAS WILDBORKE*, of Penryn, under whose sanction a meeting-house was erected, and opened on the 30th of September, 1813. This place was crowded with attentive, although uninformed hearers; the population of the parish amounting to 186 families, in whose behalf a forcible appeal was made to the benevolence of the religious public, particularly with a view to the obtaining of an ampler supply of the sacred Scriptures, and the means of instruction;—an appeal which, we trust, has been, ere this, liberally answered.

GERBONS.—Mr. Wills, in the course of his tour through Cornwall, in 1781, established a public meeting in this village for prayer and reading, and occasional preaching; and his services were made useful to some of the inhabitants.

GRAMPOUND.—There is a congregation of Dissenters in this borough, of whose origin, we have been unable to obtain satisfactory information. It is small, and consists of Pædobaptists and Anti-pædobaptists, in about equal proportions, who live in perfect harmony and Christian fellowship. In the year 1781, Mr. *CROWLE* was the minister of this church, and Mr. Wills characterizes him as a Gospel preacher. The Rev. Mr. *MEEK* was their minister in 1812, and divided his labours between this place and *Tregow*, but did not continue to do so long. The meeting-house at Grampond has been recently re-built; it is plain and neat, and will seat about 250 persons. The pulpit is at present occupied by the Rev. *JAMES HART*, of St. Austle, who preaches here three times in the month. The other services are performed by lay-preachers of their own community.

GUNROUNSON, in St. Enodor.—A dissenting congregation originated in this village by the labours of Mr. *Roger Flamank*, ejected from Sithney, in this county, and brother to Mr. Henry Flamank, ejected from Lanivet. He was

spared to the advanced age of 87 years, and continued his ministerial work with good acceptance to the very last. Palmer says of him, "When he was above eighty years of age, he could manage a dispute with great acuteness, and cite his authors with a remarkable readiness, on the controversies which had been most debated in his younger days."

GWENAP.—It appears from Mr. Wills's journal, that about the year 1781, there was occasional preaching in this village, by the ministers in the Countess of Huntingdon's connexion.

HELSTON.—A congregation of Baptist Dissenters was collected in this town, about 20 years since, by the exertions of Mr. *TYSO*, a student at Bristol Academy, who preached here and in the vicinity for some years, with general acceptance, notwithstanding great difficulties and much opposition which was made to the introduction of the Gospel. A small and neat place of worship was erected for Mr. Tyso, in 1803, and opened on the 11th of January, 1804, by Mr. Sanders, of Penzance; Mr. Redding, of Truro; and Mr. Daniel, from Bristol. A Christian church has been since formed.

HERETSFORT.—A small congregation of Protestant Dissenters has been recently formed in this village, and a meeting-house erected, which was opened on the 1st of October, 1818. The place is, at present, under the patronage of the County Association, and every prospect of usefulness attends their exertions.

KILLINGTON.—See Callington.

LANTIGLOS.—Appears to have enjoyed a Gospel ministry before the passing of the Bartholomew Act. Calamy says, "Mr. Jonathan Wills was a diligent and successful preacher in this place, till the Bartholomew Act; and he held on his ministry afterwards in private many years, serving the Lord faithfully in his generation, amidst many temptations, and sore trials, till he fell asleep, An. 1695. He was the son of a pious old puritan, Mr. John Wills, rector of Morvall, near Loo, in this county. That old gentleman was an eminent instance of piety and devotion, and of the success of his prayers and endeavours for the conversion of his people and children, which led him to break out in a transport of joy upon his death bed: 'The blessing,' said he, 'of my Father hath prevailed above the blessings of my progenitors. Of my ten children, nine have been the subjects of a work of grace, as I hope; and for my youngest son, I die in the faith of a plentiful harvest. He shall be con-

verted also, after my decease.' There was great reason to hope this proved true of his youngest son afterwards, who became a worthy conformist minister. His eldest son was this Mr. Jonathan Wills, of Lanteglos, whose conversion, in his father's life-time, was also very remarkable. He had been wild and extravagant, and had committed some offence, for which he was forced to fly from the King's army. His father had prevailed with several ministers, then at Plymouth, and other good people, to spend a day in prayer, in behalf of this prodigal son. While they were in this exercise, his son flies thither, and finds them together, actually praying for him. As soon as they ceased, he dissolved into tears, and, falling on his knees, begged his father's pardon: and, from that day, proved eminently serious. After the wars, he went to Exeter College, in Oxon, where he, in a little time, obtained a fellowship."—The late Rev. Thomas Wills, Chaplain to the Countess of Huntingdon, was a descendant of this Mr. Jonathan Wills. It does not appear that there is, at the present time, any Independent Baptist congregation in Lanteglos; but there is a very flourishing congregation of Wesleyan Methodists in the town of Camelford, which stands in this parish.

LANRAKE.—MR. JASPER or GASPER HICKES, M. A. was the faithful pastor of this parish, before the passing of the Bartholomew Act. He had proceeded from Trinity College, Oxon, was a good scholar, says Calamy, "and a celebrated preacher. He was a member of the Assembly of Divines. Being ejected in 1662, he continued in those parts, and preached as he had opportunity, meeting with much trouble and disturbance, a specimen of which is given in the *Sad Narrative of the oppression of many honest people in Devon and other parts, by Informers and Justices, out of their pretended zeal, to put the Act against Conventicles in execution: printed in 1671.* We are there told, that continuing to preach in his family, after May 13, 1670, to the number that the Act against Conventicles allowed of, with others under 16 years of age, Mr. Winnel, the young parson, of Lanrake, was so enraged, that he informed against him, that he kept Conventicles, and had his house searched by the officers of the parish, who found but four persons there above the age of sixteen, besides his own family. He rode from justice to justice to convict him; but the gentlemen in the neighbourhood would give him no countenance, being sensible the law was not violated. Hereupon he went into Devonshire, and found some justices for his purpose. Before them Mr. Hickes was convicted, and

they, taking it for granted that he preached, though there was no proof of it, they levied £40. upon him. Hereupon Mr. Hickes appealed to the next General Sessions, where he was denied a Jury, contrary to the law, and the Justices passed judgment upon him by vote; and his appeal being hereby made unjust, they, besides the £40., gave treble costs against him, and at the same time loaded him with foul revilings and reproaches, so hard a thing has it sometimes been for poor Dissenters, to obtain so much as common justice. Mr. Hickes was the author of *The Advantage of Afflictions*, a Fast Sermon, preached before the House of Peers, Jan. 28, 1645, quarto. Also the *Life and Death of David*, a Funeral Sermon for William Strode, Esq. Sept. 22d, 1645, quarto. He died in the 73d year of his age, anno 1677."

LANIVET.—From this parish Mr. HENRY FLAMMACK, or FLAMANK, was ejected, who afterwards became an eminent nonconformist minister, and settled over a congregation in Devonshire, where he died.

LAUNCESTON.—From the pulpit of the parish church, in this town, was ejected Mr. JOHN OLIVER, a learned and pious man, "a good critic," says Calamy, "in the Latin and Greek tongues, for which, and his other excellencies, he obtained a fellowship in Exeter College, in Oxon, from whence he removed to take the pastoral charge of the people of this town. He was much valued by the gentry of Cornwall and Devon, and after he was silenced, obtained a yearly pension for the support of his family from Mr. Secretary Morice, who had a great esteem for him. He also kept a school in the town, where he bred many good scholars, and died a lay conformist about the year 1675." It is probably attributable to the pious deportment, and former ministry of this worthy man, that a congregation of Protestant Dissenters was formed here; although no particulars have been obtained of their history during the 32 years which succeeded his death.

In the year 1707, *Edward Bennett*, Esq. heir at law of *William Bennett*, Esq. of Hexworthy, near Launceston, purchased a piece of ground, 40 feet square, of Richard Tregear, which, together with the sum of £120. bequeathed by his father William Bennett, he conveyed to *Thomas Johnson*, Esq., of Liskeard, *Charles Vinson*, M. D. of Plymouth, the Rev. *John Ball* of Honiton, the Rev. *Humphry Berry* of Wellington, Somersetshire, *Samuel White* of Launceston, gentleman, and *John Farcy*, gentleman, of Coleman's, Devonshire, as Trustees, to build a Presbyterian meeting-house in or near Launceston.

Castle Street was chosen as the site of this place of worship, which was erected accordingly in 1712, and conveyed in trust by a deed, which bears date September the 25th, in that year, to John Facy of Coleman's, and the Rev. MICHAEL MARTIN, who was ordained the 28th of August, 1694, and appears to have been the first minister of Launceston. Some time after the erection of the meeting, Mr. Martin removed to Lympton, and was succeeded by the Rev. WILLIAM TUCKER, who went to St. Ives about 1728, and Mr. Martin returned to Launceston, where he continued to exercise his ministry till his decease, August the 9th, 1745. He left, by will, to James Hillouse and Thomas Windett, of Tavistock, gentlemen, and John Cowan of Launceston, Trustees, £50. to the meeting-house in Castle Street, and £10. to the Presbyterian meeting-house in Hatherleigh, in Devonshire. After Mr. Martin's death, the Rev. Mr. CASTLE, a Dissenting minister at Hatherleigh preached here for some time occasionally. At length the place was shut up, and under the sanction of an opinion, obtained upon a case presented to the late Mr. *Serjeant Glynn*, and dated March the 28th, 1763, the building was sold by Richard Coffin, Esq. of Portledge, in Devonshire, as the heir at law of Edward Bennett, Esq. above-mentioned, to Thomas Parson, jun. of Launceston, clothier, for the sum of £45. with a view to its being converted into a dwelling-house. But this purpose was disappointed, and the place was still destined to a better occupation, God having raised up, as his instruments in this work, the present Rev. JOHN SALTREN of Bridport, and his brother the late Rev. WILLIAM SALTREN, together with the late Rev. JOHN EYRE, A.M. of Hackney. These excellent men were converted to God nearly about the same time, the particulars of which are given in the Memoir of Mr. W. Saltren, in the Evangelical Magazine for February, 1796, and in that of Mr. Eyre in the same Magazine for June, 1803.

By their instrumentality a revival of religion took place in Launceston; the origin and progress of which is thus described by Mr. W. Saltren, in a memorandum made by him in the church book.

"The cause of religion, in this town and neighbourhood, had declined and ceased for a considerable number of years previous to the year 1775. About this year it pleased God to bless a Mr. John Saltren, of this town, with a concern for religion. Very soon did he meet with a pious friend in the neighbouring borough of Newport, when they met together, from time to time, for the

purpose of social prayer and religious conversation. In a short space of time after this, a few others, being also, under God, wrought upon through the spiritual instruction received by means of the persons mentioned, they formed themselves into a religious society, and appointed stated times for their acts of devotion."

"In the house of their friend at Newport, named William Sheers, was the place of their meetings: here Mr. Saltren began first to exhort publicly the few persons who composed the Society. Other peaceable people who desired it were permitted to be present to hear the word, by which means several were savingly wrought upon through divine grace, and brought to the true knowledge of God, and of his Son Jesus Christ. Soon after Mr. Saltren began to exercise his talents more publicly and openly, by preaching the word of God to all who chose to attend. Hearers at this time began to increase in number, and the more public meetings were held in a larger place than had hitherto been the case, an apartment which had been a kitchen, but was hired for the purpose of public worship of a person who lived in the open square, near to where the Members of Parliament are elected for the Borough of Newport; and where the new meeting-place was situated. The preaching of the word being, through the blessing of God, made effectual to the awakening of several persons, it was judged advisable to seek a still more commodious place for the carrying on of the work of the Lord with the greater decency and regularity: accordingly, in some little time, a house was taken, called the 'Great House,' situated at the foot of St. Thomas's Hill, and formerly the property of Mr. Joshua Thomas, of Launceston."

In this place the ministry of Mr. John Saltren was accompanied by the most pleasing instances of success in the conversion of sinners and edification of saints, till the spring of the year 1782, when he received a call, which he judged it to be his duty to obey, to engage in the ministry of the Gospel at another place, and in a larger sphere; and he was succeeded by his brother, Mr. William Saltren, under whose ministry the cause of God appeared to prosper, and by whom, in the year 1788, assisted by the society and friends in different parts, that spot of ground was purchased upon which, 40 years before, the Dissenting meeting-house had stood. This place, of which the carcass only remained, was now entirely refitted, the expense of re-converting it into a meeting-house, amounting to £350. 4s. 1d. It was opened on the 13th of September, 1788, by the late Rev. Dr.

Ford of London, the Rev. Mr. Paddon, from the Tabernacle at Plymouth, and the Rev. Mr. Heath of Plymouth Dock.

In this place Mr. William Saltren continued to exercise his ministry. He was ordained pastor, June the 9th, 1790, the following ministers being present, and assisting in the services of the day. The late Rev. H. Menda of Plymouth, S. Lavington of Biddeford, M. Wilks of London, Mr. Evans of Knightsbridge, and Mr. Evans of Appledore; Mr. Saltren of Bridport, and Mr. Varder, then of Honiton. Mr. William Saltren died on the 18th of April, 1795, of which event the following notice is entered in the church book: "Saturday, April the 18th, 1795. On this day departed this life, full of faith and consolation, the Rev. William Saltren, the much esteemed and faithful minister of this church. He laboured with considerable success in this part of the Lord's vineyard, full thirteen years. About five years of the above period, he sustained the pastoral office. The death of this worthy servant of God will be long lamented by those who knew his worth."

To Mr. William Saltren succeeded Mr. JONAS LEWIS, of Wrexham Academy, who preached for the first time on the 3d of July, 1795, and after a probationary service of 12 months, accepted a call to the pastoral office in July, 1796, to which he was ordained on the 12th of October following, Messrs. Menda, Lavington, Rooker, and others assisting in the service.

In consequence of some unhappy divisions which arose and led to contentions in the church, Mr. Lewis resigned his charge in 1799, and removed to Chetwood, near Bristol: the congregation remaining without a regular minister for upwards of a year. During this period the Rev. D. Tyerman, late of the Isle of Wight, and the Rev. Mr. Devale late of Topsham, occasionally officiated, till, at length, an application was made by Mr. W. Derry, one of the Deacons, through Thomas Wilson, Esq. the Treasurer of Hoxton Academy, to that Institution for assistance; and Mr. RICHARD COPE, one of the senior students, was directed to visit Launceston during the vacation. His first sermon in this place was preached on the 29th of June, 1800, and on the 21st of October, 1801, he was, in consequence of an unanimous invitation, ordained to the pastoral office. The ministers present, and assisting upon this occasion, were Messrs. Menda, of Plymouth; Jones, of Plymouth Dock; Rooker, of Biddeford; W. Rooker, of Tavistock; Sloper, of Plymouth; and Cobbin, of South Molton.

Mr. Cope's ministry in Launceston,

CONG. MAG. No. 42.

appears to have been eminently successful, and to have been accompanied by many evidences of the divine approbation. So greatly enlarged was the number of the hearers in 1803, that a gallery was erected. On the following Christmas, the meeting-house sustained a serious injury from a storm of wind which stripped the roof, and rendered the edifice unfit for public worship. An appeal was immediately made, by Mr. Cope and one of his Deacons, to the liberality of the inhabitants of Launceston, who, with a commendable generosity, and without regard to party distinctions, enabled these gentlemen to erect an entirely new roof on their meeting-house. In September, 1800, a Sunday school was instituted in connection with this place of worship, which has the honour of claiming precedence, from priority of institution, over all the schools of that description in the County of Cornwall. A regular meeting was also appointed to be held for Christian conversation; and several plans have been formed, and carried into execution for the relief of the poor. A second gallery was found necessary, and erected in 1804; and, the number of hearers still increasing, the place was lengthened 16 feet in 1809: and about the year 1815, another gallery was erected behind the pulpit. During 20 years of peace and prosperity, this Christian church has been encreased by the accession of no less than 100 members. There are a Tract, Bible, and other Societies in connection with them, and in the vestry room, a public library, which was first formed by the liberality of two individuals, who gave 50 volumes each. These have been augmented by subsequent gifts, to 700 volumes, which are open to every applicant. A Secretary attends every Monday evening to lend out the books gratis, which are to be returned with punctuality, at the time specified in printed regulations; a copy of which is affixed to the cover of each volume. While Mr. Cope resided at Launceston, he superintended the education of youth for the ministry, and employed much time in village preaching, in which he was accompanied and assisted by the young men who were under his care. He was not altogether unknown as a literary character, and obtained successively the degrees of M.A. and L.L.D. At Midsummer 1820, he removed to Dublin, there to succeed the Rev. Thomas Loader, in the important station of tutor of the Academy in Manners Street, under the patronage of the Irish Evangelical Society. He has been succeeded at Launceston by the Rev. ALEXANDER GOOD, late of East Bergholt, in Suffolk.

(To be continued.)

U u

II. MISCELLANEOUS.

Brougham's Bill.—In the last Number of the *Edinburgh Review*, there is an article on the subject of Mr. Brougham's Bill, which professedly defends that proposed measure from the objections of Dr. Brown, who had, among other misrepresentations, pointed out the inaccuracy of the statements contained in that Bill, of the number of children now receiving education in various schools in our country. The Reviewer observes, p. 249: "If we take a few very large parishes in each county, and from these few deduct those where the returns bear internal marks of great attention having been bestowed in forming them, (as may be seen in every part of the Digest,) we shall find the number very inconsiderable

in which material omission, even in the numbers, can be suspected." And, p. 251, "That any material omissions have been made elsewhere (*than in London*,) may be questioned, upon the same grounds on which we have maintained the general accuracy of the returns." As the Reviewer has thus challenged the Dissenters to prove the fact of a considerable undervaluation in the returns of the numbers of children educated, we have chosen the following instance, from among the many with which we are acquainted, to substantiate the northern Reviewer's assertion, which we hope he will make due use of in his next article on the Education Bill. It is extracted from the *Manchester Guardian*.

PARLIAMENTARY STATEMENT FOR MANCHESTER, SALFORD, AND ARKDALE
Schools, 7.—Children, 8900.

Correct Statement as given in the *Manchester Guardian*.

Day Schools.						Sunday Schools.				
	No. of Schools	Boys.	Girls.	Total.	Ann. Expen.	No. of Schools	Boys.	Girls.	Total.	Ann. Exp.
					£					£
Estab.	13	830	411	1,232	5,110	19	3,434	4,213	7,647	1,078
Dissent.	3	890	381	1,271	554	46	7,983	7,478	15,461	1,801
	16	1,720	792	2,503	5,564	65	11,417	11,691	23,108	2,879

Number of Day Scholars, Establishment 1,232—Dissenters 1,271—2,503

Ditto Sunday Ditto, Establishment 7,647—Dissenters 15,471—23,108

Total 25,701

Deduct the proportion attending Sunday Schools 854

Total gratuitously educated 24,867

Sunday School Union.—The ANNUAL MEETING was held at the City of London Tavern, on the morning of the 9th of May, and was attended by a very numerous company to breakfast; after which the Chair was taken at six o'clock by W. B. Gurney, Esq. The meeting was addressed by the Rev. Jos. Ivimey, Dr. Smith, S. Curwen, J. A. Coombs, Jenkin Thomas, — Sherman, George Marsden, T. S. Brittan, Scott, G. Thom, and by Messrs. W. Marriott, W. F. Lloyd, G. Offor, and J. Barfield. The cause of Sunday School Unions, and the religious instruction of the young, interested all persons present; and we trust the effects of this delightful meeting will be long exhibited in the increased and united exertions of all the friends of Christian education.

Pembrokehire and Haverfordwest Sunday School Union.—The fifth anniversary of this Institution was held at the Wesleyan Chapel, in Haverfordwest, on the 30th of April. The report was read by the Rev. Mr. Bulmer, one of its Secretaries. The Society has to la-

ment the loss of some old established schools, but two formerly discontinued, have been revived; three new ones opened; and three others, of some standing, added to the Union; so that upon the whole there is no decrease. In those cases where schools have been discontinued, the Society has precluded every excuse respecting the want of support and encouragement; it has materially assisted those schools, which have been kept up by the zeal and diligence of their respective teachers; its patronage still continues to be sought; and its usefulness, during the past year, has not been less than that of the preceding, if not more abundant.

Hindon Sunday School.—The anniversary sermon for the benefit of the Sunday School at Hindon, Wilts, will be preached on Tuesday, the 19th inst. at that place, by the Rev. J. E. Good, of Salisbury. The Rev. T. Evans, of Shaftsbury, will preach in the morning to young people. It is hoped, that the friends of Sunday Schools will attend

on the occasion, and aid by their contributions this Institution.

Home Missionary Society.—The second annual meeting of the above Institution was held at the City of London Tavern, on Monday evening, 14th of May, 1821. Thomas Wilson, Esq. in the Chair.

Previous to the commencement of business, the great room, in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor, for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the Chair.

The report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The following gentlemen addressed the meeting: Rev. Drs. Bogue and J. P. Smith, Rev. Messrs. Blackburn, Bristolow, Brook, H. F. Burder, J. Clayton, jun. Coombs, F. A. Cox, J. Edwards, (Secretary to the Baptist Itinerant Society,) G. Evans, Goode, Hilliard, C. Hyatt, Hooper, Hunt (of Kennington), Irons, Jukes, Prankard, Rayson, Roberts, Slatterie, Jenkyn Thomas, John Thomas, G. Thom, and Wood, J. McKenzie and Thomas Walker, Esqrs., together with the Treasurer and Secretaries. The collection, including life and annual subscriptions, amounted to about £240., affording the most gratifying evidence of the lively interest which the meeting felt in the objects of the Society.

British and Foreign Bible Society.—The seventeenth anniversary of this Society was held on Wednesday, the 2d inst. at Freemasons' hall, the Right Hon. Lord Teignmouth in the Chair. After the meeting had been opened by the noble President, the Rev. John Owen read the annual report, which was particularly interesting. He concluded with stating, that the Society had distributed, within the last year, 104,828 Bibles, and 142,129 Testaments, which, added to those of former years, made a total of 3,201,978;—and that the receipts of the last year, have been £89,154.—and the expenditure, £75,000.—The meeting was addressed by the Earl of Harrowby, Viscount Lorton, the Chancellor of the Exchequer, Wm. Evans, Esq. the Bishop of Gloucester, Lord Calthorpe, the Duke of Gloucester, Rev. Thomas Gisbourne, Rev. John Brown, Lord Bentinck, Hon. Charles Grant, Rev. W. Jowett, Rev. Jabez Bunting,

Joseph J. Gurney, Esq. G. Sandford Esq. and Sir T. D. Aklard. The Rev. John Owen, before the closing of the assembly, addressed the meeting in a very impressive speech, tending to stimulate the friends of this Institution to still greater and more persevering exertions in the great cause on which they were convened. Lord Teignmouth then concluded the highly interesting business of the day.

London Missionary Society.—The Anniversary of this Society commenced on Wednesday morning, (May 9,) with a sermon by the Rev. G. Clayton, at Surrey Chapel, which was attended, as usual, by an overflowing audience, and was followed by another at the Tabernacle, Finsbury, in the evening, from the Rev. T. Craig.

The Annual Meeting of the Society, at Queen Street Chapel, on Thursday morning, was rendered unusually interesting by the presence of Ratafe, a Prince of Madagascar, attended by his Secretary, Interpreter, &c. He was addressed in French by the Treasurer of the Society, and the Foreign Secretary read a letter from Radama, King of Madagascar. The Meeting was further enlivened by the presence of the Rev. John Campbell, who has visited Southern Africa a second time, on behalf of the Society. He has penetrated into the interior 250 miles north-east of Lattakoo, and discovered very considerable cities, one of which, Kurrechane, contains 16,000 inhabitants, where he found a manufactory of iron goods, and another of pottery. This Gentleman gave a brief but interesting account of his travels.

The Report read by the Secretary, (Rev. G. Burder) gave a very interesting account of the progress of the Society at its various stations in the South Seas:—at Macao, in the vicinity of China, where Dr. Morrison resides at present; at Malacca, where the Society have a Missionary Printing-office, under the superintendence of Dr. Milne, for the printing of the Scriptures, Tracts, Magazines, &c. in the Chinese, Malay, and other languages; and at Pulo Penang, where religious services have been established in the Malay and Chinese languages, and Schools instituted:—On the Continent of India and various Islands in the Indian Seas:—In Siberia and Russian Tartary:—in the Greek Islands:—In South Africa:—the African Islands, and particularly Madagascar:—and among the Negroes in the West Indies.

The Report then adverts to the Missionary Academy under Dr. Bogue, at Gosport; and the finances of the

Society, whose receipts last year have been £26,174. 4s. 3d. and their expenditure £27,790. 17s. 1d.

The following is the letter of the King of Madagascar above referred to: "Gentlemen,—When the treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request.

"Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force, contrary to the light of their understandings. Therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful artisans to make my people workmen, as well as good Christians.

"I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect and the tranquillity, which Missionaries may require from my subjects.

"The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian Religion, and in various trades, such as Weaving, Carpentering, Gardening, &c.

"I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

"Accept, Gentlemen, the assurance of my esteem and affection,

(Signed) "RADAMA, King."

Port of London Society.—The third Anniversary of this Society was held at the City of London Tavern, on Monday, May the 7th, Admiral Lord Gambier in the chair. The Secretary read the report, from which it appears that within the last year, successful exertions have been made in different parts of the country to forward the objects of the Society, and particularly in Liverpool, Hull, Bristol, and Leith. Similar exertions have been made in North America, and places for worship opened in Philadelphia, Charleston and Boston. Resolutions were then moved

and supported by Edward Phillips, Esq. Sir George Keith, Rev. Rowland Hill, Rev. G. Noel, Mr. Coombs, Rev. J. Hooper, G. Armstrong, Esq., Rev. J. Morison, Rev. J. Curwen, —Brawn, Esq., Dr. Hamilton, Rev. Messrs. Thom, Evans, and Hyatt, and Col. Sandys; and the meeting was concluded by an address from R. H. Marten, Esq. (Secretary), and from the President, Lord Gambier.

Seventh Report of the Irish Evangelical Society.—This highly interesting Institution is, we are happy to say, in a flourishing state, and promises to be very efficient in the cause for which it was originally projected. It has been deprived of the services of the Rev. Mr. Loader, as Tutor to the Theological Academy at Dublin, in consequence of Mrs. Loader's ill-health obliging him to leave Ireland; but Dr. Cope, late of Launceston, has been happily procured to succeed him in his important duties. During the period of Mr. Loader's presidency in the academy, seven young men were educated for the ministry, who, with one exception, are now labouring in different parts of Ireland; and there are at present eight students, who preach stately in the different villages in the neighbourhood of Dublin. Buildings are erected, or places fitted up for religious worship, in the following towns and villages, which are supplied constantly by ministers or students, under the auspices of this Society, viz. in Kilmashnam, Londonderry, Limerick, Cork, Sligo, Kikeel, Moy, Carrickfergus, Enniskillen, Donegal, Armagh, Ballyraige, Bangor, Youghall, Mallow, Tralee, Wexford, Portarlington and Maryborough. The Society has to regret the loss of one of her Secretaries, by the resignation of the Rev. Mark Wilks, whose station has been supplied by the Rev. Thomas Gilbert of Dublin.

London Hibernian Society.—The funds of this Society have been lately considerably augmented by a tour, undertaken in its behalf, in Scotland, by Robert Steven, Esq. and other friends to the Institution. The collections raised in behalf of the Society in Scotland, during that tour, amounted to upwards of £2000. The Society have been enabled to increase the number of their schools from 229 to 234, and have extended their exertions in Ireland to three new counties, those of Down, Derry, and Westmeath. The friends to this Institution, in Ireland, have also increased their subscriptions during the last year the sum of £200. more than in the preceding year, and many of the dignitaries and inferior clergy of the established Church in that country

have displayed a most laudable zeal in furthering the designs of the Institution. The British and Foreign Bible Society has also, with its usual liberality, presented the Society with 10,000 Testaments, and 1,000 Bibles, in aid of its designs; and the report states, the circulation of 6,000 Bibles, and 60,000 Testaments among the Catholic poor of Ireland, by the means of this valuable Institution, since the year 1812. The report concludes with an earnest appeal to British Christians for further and continued assistance in behalf of the great object that the Society has in view.

Wesleyan Missionary Society.—The Annual meeting of this Society was held at the Wesleyan Chapel, City Road, on Monday, the 30th of April, when Col. Sandys was called to the chair, in the absence of Mr. Butterworth. The report was read by the Rev. R. Watson which stated that the Society had near one hundred and fifty Missionaries now employed abroad. In the Island of Ceylon nearly 5,000 native children are under daily instruction, and many thousands of the children of the negroes and slaves of the West India Islands regularly attend the Sunday Schools established in those colonies. The meeting was addressed by the Rev. W. Griffith, J. Poynder, Esq. W. H. Trant, Esq., Colonels Munro and Sandys, Rev. W. Ward, S. Armstrong, Esq., Rev. H. Burder, Benjamin Shaw, Joseph Carne, and J. Vandermussen, Esqrs., and Rev. Messrs. Lesley, Bunting, and R. Newton, and W. Scarth. The meeting concluded at a very late hour.

Cheshire Union.—The half-yearly meeting of the Cheshire Union of Independent Churches, formed to promote "the spread of the Gospel in the unevangelized parts of the county," was held on Wednesday and Thursday the 25th and 26th of April, at the Tabernacle, Stockport, the meeting-house of the Rev. Solomon Ashton and his people. The Rev. Job Wilson, of Nantwich, preached on the evening of the 25th. A very solemn meeting for prayer was held at seven in the morning of the 26th. In the forenoon the ministers and deputies from the several churches held their usual meeting to transact the business of the Union, when a very interesting and encouraging correspondence with the several itinerants was read by the Secretary. The Treasurer also reported the state of the funds, which was found to be less unfavourable than had been anticipated, the Union having lost, by death, in the course of a few years past, an unusual

number of opulent friends, who had been its zealous supporters. Various resolutions were passed to regulate the future operations of the Union. Throughout the whole the utmost harmony and Christian love prevailed. A sermon was preached in the evening by the Rev. G. Rogers, of the College, Rotherham, now supplying at Hulme, near Manchester. The next meeting was fixed to be held at Sandbach, on the 12th and 13th of September, at which the Rev. Benjamin Senior, of Tintwistle, was appointed to preach. Subscriptions and donations to the Union will be thankfully received by the Treasurer, Mr. W. Cross, of Chester.

Bigotry & Intolerance.—(To the Editors.) Gentlemen—We often hear, from the Pulpit, the Senate, the Bar, and the Press, that "we live in an enlightened age;" and we partly believe it. The dawn of day is light, as contrasted with the midnight which was before it, though gloomy when compared with the meridian splendour which shall follow. The present period is "enlightened," in comparison with those past times which are emphatically called the *dark ages*, but whether or not darkness at all remains, may be ascertained from two small documents, which I am about to exhibit to you, and, with your permission, to your readers.

The first of these documents is a quotation from a paper published a few months ago, by a Minister of the National Religious Establishment, containing the following memorable words, addressed to his parishioners and neighbours:

"Every attempt to alienate you from your excellent establishment hath hitherto, thank God, failed. A needless separation from a scriptural church, from whatever quarter it cometh, or by whomsoever practised and encouraged, is not only contrary to the word of God, but [*notate bene*] is destructive of social order and domestic peace; its consequences are so dreadful, that you cannot be too often, or too earnestly, warned against it."

It is very true, that there is no denomination of nonconformists who, according to the *wording* of the above paragraph, can regard its fulminations as directed against them, since none imagine that they separate *needlessly* from a *scriptural* church. But it is obvious that the writer intended to give his sentence more meaning than it literally expresses, and that his aim was to designate nonconformity to the established church, generally, as DESTRUCTIVE OF SOCIAL ORDER AND DOMESTIC PEACE.

Now, Gentlemen, since this sentiment was published only in an ephemeral hand-

bill, it does appear to me desirable that it should be inserted in your Miscellany, (some copies of which, I doubt not, will go down to the remotest time) for the instruction of posterity, who will learn, with unutterable astonishment, that twenty years after the commencement of the nineteenth century, a Protestant minister, not considered insane, and a man, moreover, who was deemed to belong to the evangelical party of the established church of England, should have ventured to describe the principles of some fellow Christians, who, though belonging to a distinct religious community, held the same standard of faith and morals, as destructive of social order and domestic peace! I have too much compassion for the man to give you and the public his name, but think it right to observe, that an answer to the calumnious paper was published and circulated in the district.

The second of the documents which I promised to give you is already before the public, but having hitherto appeared only in the crowded columns of a newspaper, may not have been particularly noticed. It is an extract from the speech of the Earl of Liverpool in the House of Lords, April 17, 1821, on the motion for the second reading of the "Roman Catholic Disabilities' Removal Bill," [copied from "The Times."]

"The first question which he (Lord Liverpool) put, was, if this Bill now on the table be passed into a law, could concession stop there? What security had he that it might not be extended to Dissenters? that the Test and Corporation Acts might not be repealed? for such seemed the inevitable result of acquiescing in what was now required. This would bring the country to an equality of political privileges; and Quakers, nay, Jews, and every description of nonconformists, would be put on the same footing as members of the Establishment—the doors of the Parliament and of the Privy Council would be open to all. The next step to be urged would be, that no man was bound to contribute to a church of which he was not a member."

I appeal to every individual who has learned the distinction between the claims of Cæsar and of God, whether this whole paragraph does not sound like irony! Here is a British senator, a peer, a man of liberal education, a Protestant, a man who doubtless abhors persecution, so far as he knows what persecution is, gravely and seriously urging, as a reason for refusing to grant to the Roman Catholics their demands, that the consequence—the lamentable, the horrific consequence (for so much do his Lordship's words clearly imply) would be that those who dissent from the Church by law esta-

blished, must be allowed to enjoy as many civil privileges as their fellow-citizens who conform to that Church!! On what ground, except on that taken by the Reverend Gentleman whose words I quoted above, such privileges can be denied to such persons, neither you, nor I, nor your readers, I presume, have sagacity enough to discover.

I cannot conclude without expressing my hope that the whole body of non-conformists, of every denomination, will ere long, unite in a respectful, but earnest, and if necessary, repeated, application to the Legislature of Great Britain, for the success of a "Protestant Dissenters Disabilities' Removal Bill." *Cotswold Hills, April 24, 1821.* JOHN.

BIBLE SOCIETIES.

Extract of a Letter from Prince Galizin.—WITH regard to the progress of the Russian Bible Society, it is in fact not without being profoundly moved by the infinite grace of God towards us, that I proceed to give you some account of it. About 200 Societies in the provinces co-operate already with the Society of St. Petersburg, in the great Russian Biblical cause: more than a million seven hundred thousand rubles have been contributed, in the space of seven years, to advance the sacred end of these benevolent Institutions: more than 275,000 copies of the Holy Scriptures, in 30 different languages, have been distributed among all classes: and, whilst the Russian version of the holy books, of which some parts have just appeared, is received with the greatest enthusiasm by the whole nation, the Crimean Tartars, the Kalmtucs, the Tschuwashians, the Tcheremissians, the Mordwashians, the Karelians, &c. to the most distant inhabitants of the borders of the White Sea, all begin to read, in their own languages and dialects, the word of truth, the Gospel of Jesus Christ: Even in the East, in Persia, and Asia Minor, resound anew, after so many ages of sullen silence, the good news of salvation by the crucified Saviour, who is the true God and eternal life.

From a Correspondent at Montreal.—I had the pleasure of receiving, a few weeks ago, two cases, containing 200 Bibles and 300 Testaments, from the benevolent British and Foreign Bible Society, for sale, or gratuitous distribution, in Montreal and the surrounding country.

It affords me much pleasure in being able to state to you, that an Auxiliary Bible Society was established in this city on the 30th of August last, under the patronage of his Excellency the Earl of Dalhousie. The subscriptions

at the meeting amounted to £43. I have, therefore, placed at the disposal of the Committee of the Montreal Auxiliary Bible Society the whole of the books above-mentioned, for sale, or gratuitous distribution, according to their discretion.

Several applications have already been made for Bibles, and there appears to be a great desire in the vicinity of Montreal for the word of life. The Society is desirous of using great caution and prudence in the distribution of them; and we hope, by the blessing of God, that a bright day is beginning to dawn on this part of the globe.

Not a few Canadians express a great desire to possess the Scriptures. Knowing the liberality of the British and Foreign Bible Society, I beg to request that a supply in the French language may be sent to Montreal early in the spring of the ensuing year.

From a Correspondent at New Orleans, to the Secretary of the Philadelphia Bible Society.—I received, a few days ago, by the Ohio, the 500 Spanish New Testaments you consigned to me last month: a former consignment, by the same ship, came also safe to hand. The opportunities of late have been very rare for distributing the Spanish New Testaments; but, from the present state of things in the Spanish colonies adjoining us, I am encouraged to believe, that shortly there will be a demand for all the New Testaments on hand.

About 300 were shipped three years ago to a little port north of Vera Cruz, and fell into the hands of the royalist army: they were eagerly read by all who got them, and, I am informed, currently sold for five dollars a-piece. If a free importation of books is admitted into the Spanish colonies, I have no doubt that a very considerable number of copies of the Spanish New Testament could be distributed to great advantage in New Spain. The German, Portuguese, and Italian Scriptures, you formerly sent, have been nearly all distributed.

Homerton Academy Anniversary.—Tuesday, June 26, the members of the Homerton Academy Society, and other friends of the Institution, will hold the Annual Meeting at the King's Head, in the Poultry, at six precisely.

Wednesday, June 27, the ministers educated at the Academy now at Homerton, and other ministers friendly to the Institution, will breakfast at the King's Head, in the Poultry, at half-past eight.

On the same day, the Rev. Thomas Craig, of Bocking, will preach the Annual Sermon at the Meeting-house in

New Broad Street. Service to begin at eleven. In the evening of Wednesday, two of the senior students will deliver short discourses at New Broad Street. To begin at six precisely.

Thursday, June 28, the students will be examined at Homerton Academy. To commence at eleven precisely.

Hoxton Academy.—On Tuesday, July the 3d, the Annual Examination of the Students will commence, at ten o'clock, at the Academy.

On Wednesday evening, July the 4th, three of the students will deliver discourses at the Chapel adjoining the Academy. The service to begin at six o'clock.

On Thursday evening, July the 5th, the Annual Meeting of the Subscribers will be held at the City of London Tavern, Bishopsgate Street; when a report will be made of the stations supplied with ministers during the past year, and of the present state of the institution.

Hoxton Association.—On Tuesday evening, July the 3d, a Sermon will be preached, before the ministers of the Association, at the Chapel adjoining the Academy, by the Rev. George Redford, of Uxbridge, on the following subject: The Comparative Claims of Reason and Revelation. Service to begin at half-past six o'clock.

On Wednesday morning, at ten o'clock precisely, the ministers of the Association will meet at the King's Head Tavern, in the Poultry; when an Essay will be read by the Rev. Dr. Harris, Theological Tutor at Hoxton Academy, on the following subject: The Salvation of Children Dying in Infancy.

Blackburn Academy.—The Fifth Annual Meeting of the friends of this Institution will be held at Blackburn, on the 27th and 28th of June. The Rev. J. A. Coombs, of Salford, is expected to preach on the evening of Wednesday the 27th. On the Thursday, the Committee will meet at the Academy House, for the examination of the students, and the general business of the Institution. In the evening, Messrs. Jeffries and Wild will deliver Academical Discourses; after which, the public business of the anniversary will be transacted.

DIED lately, at an advanced age, the Rev. Noah Blackburn, of Delph, in Saddleworth, Yorkshire, for thirty years pastor of the Independent church there, and a gentleman highly esteemed through a wide circle, as a respectable, orthodox, and uniformly consistent minister of Jesus Christ.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

LITERARY NOTICES, &c.

WORKS PREPARING FOR THE PRESS.

Shortly will appear an Edition of Bunyan's Pilgrim's Progress, in two parts, with Historical and other Notes. By Joseph Ivimey. With 15 elegant Vignettes, and a copious Index.

In the press, and speedily will be published, in one volume octavo, (dedicated, by permission, to the Most Noble the Marquis of Hastings), a Grammar of the Sanscrit Language, on a new plan. By the Rev. William Yates.—The work will be printed on fine yellow-wove demy paper: Price in boards, £2. 10s. A few copies will be printed in the best style on superfine royal paper, price £4.

Spiritual Recreations in the Chamber of Affliction, or Pious Meditations in verse, written during a protracted illness of thirteen years. By Eliza. post 8vo.

Woman in India, a Poem. By John Lawson, Missionary at Calcutta. Part I. Female Influence. Foolscap 8vo.

Sunday School Dialogues. By the Rev. Dr. Marshman, one of the Senior Missionaries at Serampore, 2 parts.

A Volume of Sermons is now in the press "On the Nature and Effects of Repentance and Faith," from the pen of the Rev. James Carlile, Minister of the Scots' Church, Mary's Abbey, Dublin.

In the press, and will be ready for sale in a few days, A Sermon on the Nature, Manifestation, and Cultivation of Brotherly Love. By T. Pinchback, of Woddesdon; preached at Ponder's End, on the 4th of April, before the ministers and churches of the Middlesex and Hertfordshire Union, and published by their unanimous request.

WORKS RECENTLY PUBLISHED.

The Christian Temper, or Lectures on the Beatitudes. By the Rev. John Leitch. 8vo. Price 7s.

The Christian Preacher's Assistant, consisting of Rules and Observations designed to conduct him to the most eligible method of preparing and delivering Sermons; principally compiled from the writings of the most distinguished authors, who have treated of the important subject. By Andrew Ritchie. Price 3s. 6d.

Poems. By Joseph Jones, M. A. Neatly printed in 12mo. Price 5s. boards. Contents.—I. Authorship—II. The Church—III. Greatness—IV. Zeal—V. The Socialist—VI. Content.

Prayers for every Morning and Evening in the week; designed for the use of Children and young People, of the lower orders; to which are added some serious Songs, intended to promote the cause of Piety, Virtue, and Humanity. By Joseph Jones, M. A. Price Fifteen pence, neatly half bound.

Prayers for the use of Families, compiled from the Book of Common Prayer. By Joseph Jones, M. A. 12mo. Price 1s. neatly half bound, or 9d. sewed.

Dr. Chalmers's (of Glasgow) Discourses on the Application of Christianity to the Commercial and ordinary affairs of Life. 8vo. Price 8s. boards.

Dr. Chalmers's Essay on Church Patronage. 8vo. Price 2s.

Dr. Chalmers's Christian and Civic Economy of large Towns.—No. 7, on Church Offices. 8vo. Price 1s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from the Rev. Messrs. J. Blackburn—J. Tennant—T. Pinchback—G. Betts—J. Turner—J. Ryley—W. Moorhouse, Jun.—J. E. Good—J. Bulmer—G. Payne.

Also from Messrs. W. Ellerby—Elias Pullen—E. Rider—John Sheppard—A. Allan—W. Howle.—L. L.—B. J. Holdsworth—C. E. P.

We have received several able answers to Mr. Greathead's letter in our last number. We should be happy to oblige all these correspondents by inserting their communications; but we are compelled to limit the controversy to the insertion of one only of these replies, which may be expected in our next.—Several esteemed correspondents are informed that it is not our intention to supersede the department of Literary Varieties; we have merely suspended them for a few months past through a press of other matter.—The proposal of Jacobus is accepted, and his papers will be accordingly expected as early as convenient.—A correspondent, under the signature of Miles, has this month favoured us with some brief notices of distinguished Dissenting laymen. As we conceive this will be an interesting article to many of our readers, we shall feel obliged to Miles, or any other of our correspondents who will contribute similar articles.—We are necessitated to omit our Analytical Notices of new publications, through the accumulation of religious intelligence during the past month.—Mr. Puller is thanked for his acceptable communications. He will oblige us by stating in what work the article he last transmitted to us was published.